The LUTHERAN

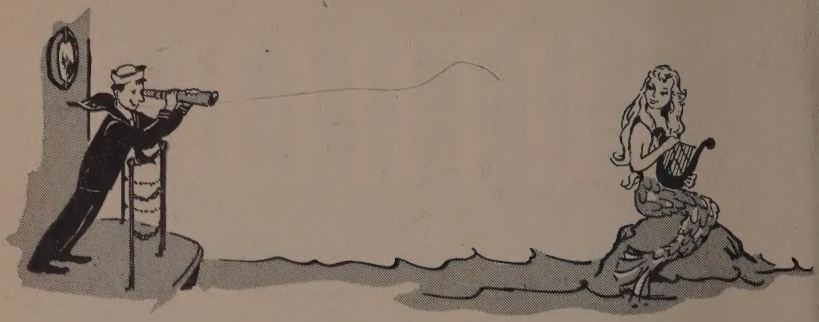
NO BARRIER TO BROTHERS

Fences can't keep them apart

Vol. 40, No. 43

JULY 23, 1958

10 CENTS



Siren Song

THE OLD STORY of Sinbad the Sailor tells of a marvelous magnetic rock somewhere in the South Seas. The rock had such terrible power of magnetism that when a ship sailed too near, it could draw nails and bolts right out of the vessel, thereby causing it to collapse.

The ancient Greeks had a similar legend. Sirens dwelt on an island off the coast of Italy, it says. They sang with such allurement that many infatuated sailors were drawn to their death on the rocky shore. Orpheus, one of the Argonauts, according to this legend, overcame them by singing even more sweetly than they as his ship traveled past their island.

THE WORLD, like the treacherous rock and the sirens, with all its cares and temptations seems always trying to lure us to destruction. Because of this, God has given us special assurance that enables us to renew our relationship with him. The forgiveness that he grants to us is sealed by a devotional act—the Holy Communion.

By God's grace it tightens up the nuts and bolts again and restores our unity of mind and spirit. It saves us from the kind of evil that the world threatens because in it we find that the love of God is really greater than the allurements of the world.

The LUTHERAN — News Magazine of the United Lutheran Church in America

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Director
Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Robert D. Hershey, S.T.D., Chairman; Rev. Paul E. Valentiner, Secy.; Rev. Willard D. Allbeck, Ph.D., D.D., Donald T. Forsythe, L.H.D., Rev. Ernest J. Hoh, Litt.D., W. Emerson Reck, LL.D., Rev. Joseph Sittler, Jr., D.D., Rev. Theodore G. Tappert, D.D., Litt.D., William E. Keister.

PUBLISHED WEEKLY by the United Lutheran Publication House, 2900 Queen Lane, Philadelphia 29, Pennsylvania
H. Torrey Walker, Business Manager. William H. Keyser, Advertising Manager.
Harry B. Ward, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelphia 29, Pa. Please allow four to six weeks for changes to become effective. To insure accuracy on changes of address, please include present address sticker together with your new address.

Subscription Price, $3.50 a Year. Copyright, 1958 by the United Lutheran Publication House. Printed in U.S.A. Second-class mail privileges authorized at Philadelphia, Pennsylvania.

THIS WEEK in The LUTHERAN

GOD CAME TO ME IN PRISON - - - By Ex-convict No. 63581 12
A hardened law-breaker found peace and freedom in his prison cell

NIXON AND HERMAN WERE IN CARACAS - By Stewart Herman 15
Are politics and church work in Venezuela at all related?

MEN ARE IN DANGER - - - - - - - By Roland E. Wolseley 19
When women need help with housework, husbands can't always say no

NEWS

Church in the News - - - - - - - - - - - - - - - 4

Washington: Foreign Aid Setback - - - By Robert E. Van Deusen 10

Canadian Affairs: The National Budget - - - By Norman Berner 11

Slovak Zion Synod Convention - - - - - - By Paul Baranek, Jr. 30

Overseas: Argentina - - - - - - - - By Evelyn M. Walborn 30

News in the Churches:

Caribbean - - Francisco Molina 32
Central States - - - - - - - - 40
Md.: Hagerstown - Wilson P. Ard 43
Minnesota - - - - - - - - - - 41
North Carolina Ernest L. Misenheimer 36
Nova Scotia - Douglas A. Conrad 46
Pacific - - - - Olin G. Dasher 34
Pacific Southwest - Louis F. Mertz 33
Pa.: Pittsburgh - Luther E. Fackler 45
South Carolina - Wynne C. Boliek 35
Tex.-Louisiana - James F. Vorkoper 39
West Virginia - - Harold L. Hann 42

FEATURES

Five Make a Family: Who to Whom? - - - By Margaret A. J. Irvin 21

Worship Notebook - - - - - - - - By Edgar S. Brown, Jr. 23

Personal Problem Clinic - - - - - - - - By Earl S. Rudisill 25

A Guide to Bible Study: Isaiah - - - - - By Gerhard E. Lenski 26

Books - 28

In Conclusion - - - - - - - - - - - - - - - - 50

East Germans have to coexist with Communists . . . World Action total is $51 million . . . Churchmen talk about H-bombs . . . Ordass is "retired" bishop in Hungary . . . Last American missionary is set free in China

THE CHURCH IN THE NEWS

Germans must bend

The church might have to bend a little to avoid breaking under increasing Red pressure in East Germany.

Protestants and Roman Catholics had united their strength in opposing Communist-sponsored "youth dedication" ceremonies which are a substitute for Christian confirmation. Protestant pastors refuse to confirm youngsters who take part in the dedications, which are preceded by instruction in Communist teaching.

But the church can't ignore the fact, said Bishop Hans Jaenicke of the Evangelical Church of Saxony, that many young East Germans are being forced to be "dedicated" by the Reds. Some arrangement will have to be made to permit such young people to receive confirmation instruction and take part in church life even if they are not confirmed.

A committee was appointed by the Church of Saxony to find ways of meeting the situation. One proposal is that children be confirmed at age 10 or 11, instead of 14.

More Red ceremonies

Besides Communist confirmation rites, Reds were working this summer to promote substitutes for baptism, weddings, funerals. The Red "name-giving" ceremony—instead of baptism—will be held regularly "for all newly born children, regardless of the faith of their parents," it was stated in East German newspapers.

"NAME-GIVING" CEREMONY
In Dresden the youngster got a toy

Sponsors at these ceremonies promise to do all they can to bring up children in the spirit of "peace, class-consciousness and socialism." In some cities mothers in maternity wards are visited by Reds who urge them to take part in the Communist name-givings.

At a wedding ceremony in Leipzig, a couple was married in the city hall before a picture of the East German president Wilhelm Pieck, and the East German national anthem was sung. In a community in Saxony—Bautzen—"socialist orators" speak at graves of the deceased

A Communist paper says this insures that "the last phase of human life—the leaving of society through death—will be given a dignified form."

Churchmen try to coexist

If some points on which Communists hammer the hardest could be cleared up, the East German church situation might improve. One point has been last year's decision of the Evangelical Church in Germany (Protestants in both eastern and western parts of the country) to appoint chaplains for the West German army.

This action, the Reds say, shows that the church gives approval to West Germany in organizing an army. (The East German government won't allow chaplains in its army.) Communists have used this point ceaselessly in their anti-church propaganda, saying that church leaders such as Bishop Otto Dibelius are "warmongers."

A committee of the Evangelical Church was appointed to study the treaty regarding chaplains which the church signed with the West German government. Responsibility for the military chaplaincy might be transferred from the Evangelical Church to the West German regional churches, which would clear Soviet Zone churches of any connection with this problem.

A half-dozen Lutheran pastors in the Soviet Zone have been put in jail in the last two months. Pastor Hoffman got a two-year sentence in Poessneck for taking up an "unauthorized collection" to buy a bell for his church. Pastor Willy Hohl of Nossen was sentenced for three years for "general agitation along the same lines as Bishop Dibelius."

Against beauty contests

The time had come for Roman Catholic bishops to warn people once more about the sin of beauty contests. Archbishop Edwin V. Byrne of Sante Fe said he would excommunicate girls of his archdiocese if they entered such competitions.

"Bathing beauty contests are indecent exposures of human bodies, the temples of God, and are occasions of sin to wicked men," he said. He criticized the Albuquerque Chamber of Commerce for sponsoring a "Miss New Mexico" contest. "If Chambers of Commerce must use such wicked means to advertise and publicize our beloved state, then, instead of bringing prosperity to our state, they will bring God's displeasure," he said.

A Baptist and an Episcopal clergyman agreed. Dr. Lewis A. Myers in *The Baptist New Mexican* said beauty contests are "nothing more than strip-tease performances." The Rev. Edward F. Osterag of St. Matthew's Church (Episcopal) in Albuquerque said Archbishop Byrne "makes a valid point in trying to control America's over-concern for the body."

A beauty contest scheduled at Plattsburg, New York, Air Force Base was canceled after Roman Catholic Bishop James J. Navagh of Ogdensburg said girls would be refused the sacraments if they took part.

World Action gains

Last month the "World Action" contributions from the eight National Lutheran Council churches totaled $323,612. After a slow start in early 1958, the annual appeal for the church's emergency activities had picked up. Goal for the year is $3,710,000. Total received through June 30 was $1,279,652.

A 19-year report on Lutheran World Action, announced by the Rev. Rollin G. Shaffer, showed that $51,050,102 has been given since the first appeal at the beginning of World War II. This was cash, not counting gifts of food, clothing,

and medicine valued at $86,631,861.

About one third of the money has been spent in Germany—in West Germany soon after the war, now mostly in the German Soviet Zone. Gifts have been divided among 85 countries and territories. Refugee resettlement, aid to the destitute, church reconstruction, emergency mission work, plus centers for military personnel have been the chief programs financed by World Action.

United Lutherans so far this year have contributed $627,644 toward a 1958 goal of $1,729,800.

Action on H-bombs

Pacifist pastors were picketing the Cape Canaveral, Florida, missile test center this month. . . . An Ohio professor tried to sail his family into the Eniwetok H-bomb test site in a little boat, the "Phoenix," and was arrested. A month ago four American pacifists were prevented in their efforts to sail the "Golden Rule" into this test site as a protest against nuclear arming. . . . Prominent churchmen (Toyohiko Kagawa, Martin Niemoeller) were among a group bringing suit against the U.S. Atomic Energy Commission for loading the earth's atmosphere with radioactive fallout. . . . California Quakers sent radioactive vegetables, bought in local grocery stores, to President Eisenhower, Prime Minister Macmillan, Premier Khrushchev, with a note saying "we call upon you to halt unconditionally, not suspend temporarily, all testing of nuclear weapons."

Many churchmen stopped short of such dramatic gestures, and were content to pass resolutions condemning H-bomb tests. Illinois Methodists voted for an end of nuclear testing and complete international disarmament under the United Nations. Minnesota Methodists by an 108 to 90 vote asked for an H-bomb ban.

The Reformed Church in America wanted to "curb the testing of nuclear weapons and the making and stockpiling of them throughout the world." The Central Conference of American Rabbis recommended permanent suspension of all nuclear testing by all countries, with a watch to be kept by the United Nations.

Some are on the other side

By a margin of three to two, 1,400 delegates at the general council of Congregational Christian Churches turned down a resolution calling for immediate and unconditional cessation of atomic weapon testing. They adopted a statement requesting the U.S. to support the United Nations "in efforts to control or abolish these weapons."

Episcopalians of the Newark, N. J., diocese said a ban on weapon testing reflected "too closely the Communist line," and wanted the U.S. to continue attempts to "achieve a realistic and workable solution to the problems of atomic testing."

An Oak Ridge, Tennessee, atomic scientist who is also an Episcopalian clergyman, Dr. William G. Pollard, told churchmen in Philadelphia that "a mistaken decision" about H-bombs could "easily result in condemning vast areas of the world to a tyranny and barbarism besides which that in Hungary would pale into insignificance." He said the "real question is how can man—finite, perverse, sinful creature that he is—find the power and wisdom to inhabit a world in which such fearful powers of destruction exist."

Dezsery refused to be bishop

Laszlo Dezsery was legally the bishop of the southern district of the Lutheran Church of Hungary—and Lajos Ordass was a "retired bishop." This was the situation as the Hungarian government

LASZLO DEZSERY
"Please excuse me"

saw it on June 24 — according to an official report from Budapest.

This was putting the church situation back where it was in October, 1956, before the Hungarian revolt.

But Dr. Dezsery at the June 24 meeting immediately resigned the office and made a long speech of explanation. Exactly the same procedure had occurred a year ago in the Reformed Church of Hungary when Janos Peter was invited back as a bishop. Both men now hold government positions.

After Dezsery's resignation, Emil Koren was named as the Lutheran bishop. Bishop Ordass (who was not at the meeting) was thanked by the Church Council for the work he had done.

Dr. Franklin Clark Fry, Lutheran World Federation president, and Dr. Carl Lund-Quist, the LWF executive secretary, made a statement on June 30 "deploring" that Bishop Ordass "has been deposed from ecclesiastical leadership of a diocese that was rightfully his," and asserting that "the esteem in which this stalwart and truly Christian figure is held all over the world is undiminished. Indeed our admiration for the constancy of his spirit grows and grows."

Dr. Fry and Dr. Lund-Quist led the negotiation with the Hungarian government in 1956 in securing the annulment of the 1948 prison sentence imposed on Bishop Ordass.

Missouri against fraternities

Don't join college fraternities, Missouri Synod Lutherans were warned. Many of them "use Christless prayers in their meetings," according to a synod study reported by the Rev. J. W. Acker of Hammond, Indiana.

The Missouri Synod opposes its members belonging to fraternal orders such as the Masonic Lodge. Among the Masons, Pastor Acker said, "any God will do," and the Bible is put "on the same plane with the great books of other religions."

There is no Missouri objection to membership in the service clubs, such as Rotary, Kiwanis, Lions. A synodical committee which studied these organizations said that in the service clubs the "only trace of religion at their gatherings may be a table prayer."

Missouri Lutherans avoid taking part in religious services with people who do not agree with them regarding Christian doctrine. Dr. Oswald Hoffman, Missouri Synod "Lutheran Hour" radio preacher, was scheduled for a sermon at an interdenominational service on July 27 at the civic festival in Minneapolis—the annual Aquatennial. He consented on condition that all who share in conducting the service are Missouri Synod pastors.

Last missionaries freed in China

One or two at a time, Chinese Reds had set free the two dozen American

missionaries they held in their jails. The last to be released, two Roman Catholic priests, were home again this month, telling about the rough treatment they received.

Father John P. Wagner and Father Joseph P. McCormack were arrested in 1953 and released last month. They were accused of being spies and engaging in blackmarket dealings. Father McCormack asserted that a huge force of secret police has terrorized the people of China into submission.

In 1949 there had been 6,475 Roman Catholic missionaries in China, including 510 Americans. Bishop James E. Walsh is the only American Catholic still there, living in Shanghai. He has permission to leave the country, but says he prefers to stay in China as long as he can. Only American Protestant missionary still in China is a Lutheran, the Rev. Paul Mackensen, who was released Mar. 7, 1957, after a five-year imprisonment. He decided to stay in China.

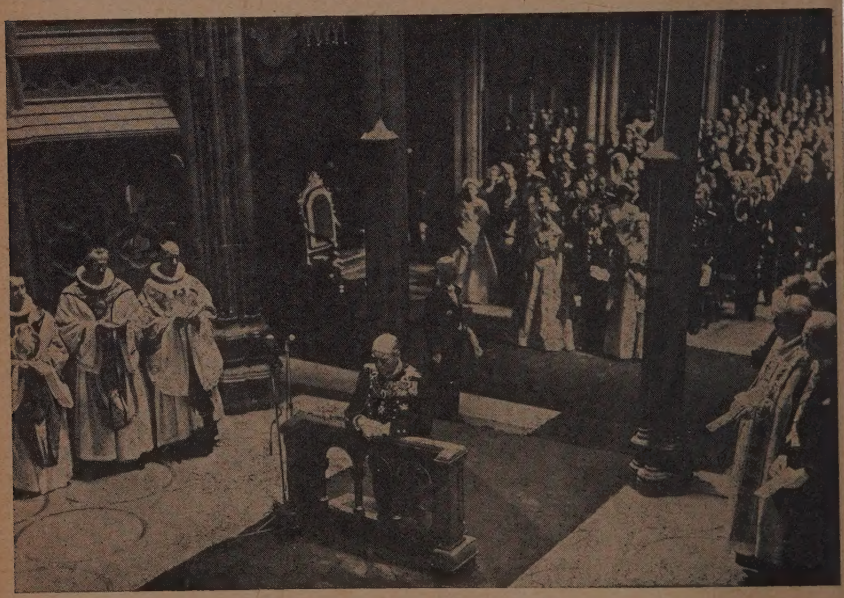
King prays in cathedral

Olav V had become king of Norway last Sept. 21, following the death of his father, King Haakon VII. Last month King Olav came to Trondheim's 12th-century cathedral to receive his crown and the church's blessing.

Bishops of the Lutheran Church, officers in the government, and enough Norwegians to crowd the cathedral to the doors were present for the solemn ceremony. On duty in Norway's capital, Oslo, King Haakon travels like a businessman, without regal pretension or protocol.

Catholics feel competition

Roman Catholics are concerned about Protestant infiltration in South America,



CHURCH CROWNS NORWAY'S KING
In ancient cathedral, a modern monarch

said the Vatican Radio this month. They will have to be more active to meet the competition, they were warned in a special broadcast from Rome.

"Protestant publications now boast that within 10 years Brazil will have a Protestant majority," it was stated on the broadcast. There has been rapid Protestant growth, so that membership in Latin American countries is now 5 million.

This year 18 Latin American bishops will go to Rome for their annual conference, instead of meeting at home. They will plan strategy to combat the Protestant advance. Chief need is more priests. "We have only around 9,000 priests in Brazil," said Archbishop Alberto Ramos. "We need at least five times that number." There is only one priest for every 7,000 Roman Catholics.

"Protestant missionaries," said the archbishop, "have millions of dollars at their disposal to help them keep in touch with widely scattered communities which Catholic priests sometimes cannot visit more than once a year."

There are about 30,000 Roman Catholic priests in all Latin American countries, among a population of 160 million. To help out, 14 priests from the Boston archdiocese volunteered last month to go to South America as missionaries.

No bid for Billy Graham

Chicago is "spiritually needy," said Billy Graham, and he is willing to come there for one of his crusades, but he is "seeking God's time." Churches of Chicago didn't think the time has come.

A questionnaire circulated among the city's Protestant congregations by the Church Federation indicated that churches totaling 338,000 members want Graham, but those with 693,000 members don't want him or are undecided. Four denominations opposed the project flatly.

"Under these circumstances," said Dr. John W. Harms of the Church Federation, "it was clearly unwise for the federation to be involved officially in a project over which there would be the prospect of much controversy."

Yugoslavia smiles on churches

To one after another of the denominations in Yugoslavia, the government has offered to bring their clergy in the state social security system. Benefits include health insurance and pensions. Roman Catholic clergy are not eligible unless they join the government-sponsored Priests' Association.

President Tito held a two-hour meeting last month with leaders of the Serbian Orthodox Church, and said he would do "everything possible" to help improve relations with their church. "Your contribution toward improvement of these relations is very significant to us and our socialist community," said Tito.

A message of sympathy was sent to the Orthodox Church this month by President Tito when Patriarch Vikentije Prodanov died. He was the church's chief official. Government-controlled newspapers gave the death notice front-page treatment.

Bishops of the Roman Catholic Church have been given permission this year to visit Rome. Hostile propaganda regarding the church has tapered off. A priest said, "Until now, the policeman on duty on my street turned his back when I passed by. Now he salutes and says 'good morning.' "

And so forth

It had been 500 years since the Greek Orthodox Church sent a missionary for overseas work. This month Bishop Athenagoras of the North and South America archdiocese announced a physician will be sent to establish a mission in Korea.

WASHINGTON

By ROBERT VAN DEUSEN

FOREIGN AID SETBACK

THE HOUSE Appropriations Committee got out the hatchet when it considered the foreign aid bill. In spite of the urgency of the world situation, it reduced the amount previously authorized by both houses by $600 million. Since the authorization bill had already sliced $300 million from the administration's request, the total cut represented almost one-quarter of the $3.9 billion request.

Most serious of the slashes was the reduction of the development loan fund from $625 million to $300 million. This fund implements the technical aid program by making large loans available on easy terms to underdeveloped countries for economic development projects such as building dams and roads and irrigating arid land. Another serious setback was the cutting of the President's contingency fund for international emergencies from $200 million to $100 million.

President Eisenhower reacted vigorously to the committee action. At a news conference, he delivered a somber and urgent appeal to the House to restore the cuts recommended by its Appropriations Committee. He said that the proposed reductions would seriously endanger national security and expressed confidence that he would receive bipartisan support in restoring the full amount.

His confidence was not well founded. In previous years the Democrats had been more strongly in favor of foreign aid than the Republicans, and earlier this year there had been evidence of solid support from both parties. But at this crucial juncture the House Democratic leadership decided not to back the restoration of funds, and the bill passed the House.

In a key record vote, 105 Republicans and 60 Democrats voted to send the bill back to committee, but were defeated by 140 Democrats and 74 Republicans.

What now?

THE FOREIGN AID program of the government, particularly the economic and technical assistance program, has been supported by most church groups. Church leaders were disappointed in the action taken by the House. Congressmen pointed out, however, that there was no substantial evidence of backing from the rank and file of church members in their districts. They have been receiving more mail from those who are opposed to foreign aid than from those who are for it.

Is this a true picture of how Christians really feel about foreign aid? Or is it another example of the inertia that leads well-meaning people who favor a program to be silent while those who are opposed to it are well organized and articulate?

Church leaders who speak in favor of the constructive results achieved by the foreign aid program believe that the majority of church members feel the same way. But it is the decision-makers in Congress who need to be convinced.

The bill goes now to the Senate, where there is a possibility that the appropriation may be restored to the amount previously authorized. If this does happen, a conference committee made up of members of both houses and both parties will decide on a compromise figure. Expressions of sentiment by individuals and groups to Senators and to the Senate Appropriations Committee may help to determine the outcome.

canadian affairs

THE NATIONAL BUDGET

IT TOOK Finance Minister Fleming two hours to present the annual budget to the House of Commons on June 17. Two facts showed up in his analysis of the nation's finances: revenues are falling, government expenditure is rising. Two conclusions were inevitable: a 1958-59 budget deficit, no major tax cuts.

Personal income tax was again last year the largest source of government revenue—$1,499 million. This was $99 million, or 7 per cent more than in the previous year, due to a rise in personal income in 1957. This tax figures out to $90 for every man, woman and child.

Corporation income tax was the second largest revenue producer: $1,235 million, a decrease of $33 million. Due to the continued effects of the "recession" corporation profits will probably fall still further.

THE ONLY RELIEF that the general taxpayer will get is the inclusion of a few additional items in the medical expense deductions. Besides hospital and doctor bills, exemption will be allowed for cost of drugs purchased under prescription, eyeglasses, ambulance fees, and laboratory and diagnostic charges. Despite repeated requests that the 3 per cent floor be reduced, medical expenses will continue to be deductible only to the extent that they exceed that percentage of one's income.

The only concession with regard to corporation taxes came in the increase of charitable deductions from 5 per cent to 10 per cent of income. It is hoped that this will encourage larger contributions to the increasing costs of higher education. As a group, Canadian corporations contribute about 2 per cent of their net income to charitable causes. The major part goes to educational and community enterprises; churches get a small share.

Repealed was the so-called "magazine tax" of 20 per cent on the advertising revenue of Canadian editions of foreign publications. Chief target had been *Time* and *Reader's Digest*. The former had paid $500,000, under protest; the latter was fighting the tax in the courts. Repeal came because the Conservative government felt that the tax, which had been imposed by the Liberal regime, was wrong in principle and a failure in its intent to aid Canadian periodicals.

THERE WERE no changes in the excise or "luxury" taxes on cars, tobacco, liquor, radio and TV sets. Revenue from such items was $550,000 million. It is estimated that the same amount will be collected next year.

The deficit for the next year is expected to reach $648 million, the biggest peacetime amount ever announced. To cover that amount and to provide for certain federal loans, the government must borrow $1,400 million. This will boost the national debt to over $12 billion.

The finance minister was by no means pessimistic about the anticipated deficit. "There are hopeful signs," he said, "that we have reached the end of the recent decline." Personal income increased 5 per cent in 1957 and reached a per capita of $1,400 a year.

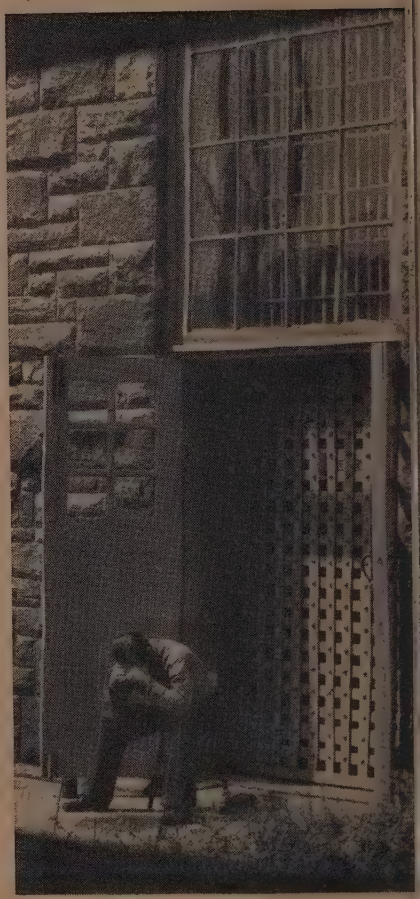
Looking into the future with cautious optimism, he declared, "I have no hesitation in budgeting on the basis of a resumption of the rise in income and products. Assuming normal crops, stable prices, and no untoward external events . . . the gross national product should be about $32 billion, about 2 per cent above the level achieved in 1957."

—NORMAN BERNER

GOD CAME TO ME IN PRISON

This is how faith comes . . . when a man knows his need, and stumbles along in despair, but waiting . . . God breaks through unexpectedly when hope seems lost

By EX-CONVICT No. 63581



STRANGELY, I found real freedom in the harsh confinement of the maximum-security prison near Marquette, Michigan. But perhaps I had better begin at the beginning of my story . . .

My parents were members of St. Paul's Lutheran Church in our little town. My mother died when I was six, and I and my several sisters and brother were reared by my father in a stern Christian home.

I was a headstrong youth. After quitting school in the ninth grade I left home to make my own way in the world. The depression of the early 'thirties was on, and I drifted from state to state, working wherever I could find a job.

Eventually I reached Detroit, and found a job in a foundry. I had cultivated an intense craving for liquor during my lonely years of drifting, and soon lost my job because of excessive drinking. I found and lost other jobs. During my brief periods of sobriety, I felt frightened about how much time I was throwing away in an alcoholic nightmare. I would vow to rebuild my life, but my resolutions were soon drowned in liquor.

THEN ONE DAY a barroom acquaintance suggested we make some "easy money." His plan was to pass fraudulent checks and split the loot fifty-fifty. At first I refused, but finally I consented to help him pass checks in various taverns next day.

We cashed over a thousand dollars' worth. After dividing the take, my partner told me he was leaving town and advised me to go too. I told him I would,

but that night I got drunk, had my wallet stolen, and woke in an alley next morning, sick, penniless, remorseful, afraid.

For weeks I skulked about the streets, working at odd jobs and ducking into doorways whenever I saw a policeman. Finally I could no longer endure the goadings of my conscience, so I gave myself up to the law.

Because of my voluntary confession, my trial was brief. I was sent to the state prison of southern Michigan shortly after the judge had pronounced sentence on me . . . six months to fourteen years.

AT FIRST I accepted imprisonment passively, but gradually a sense of outrage began to develop. Why should I be punished so severely when I had made the task of the police so easy? But—but perhaps if I behaved in prison I would be granted a parole. With this thought in mind, I tried to adjust to the routine.

For a year I worked in the prison yard and then was granted a parole. Within three months I was back in prison for violating the terms of my parole by drinking to excess.

After another two years I was again paroled. Eight months later I was caught carrying a loaded revolver, and was again returned to prison as a parole violator, although the charge of carrying a deadly weapon had been voided on a technicality.

MY FAILURES to make good on parole plunged me into despair. Was I truly a hopeless case, as the parole board had declared? I considered hanging myself from the bars of my cell. But my Christian parents had taught me that only God had a right to take a human life. I was afraid such an act would send me to hell.

My state of mind had a bad effect on my behavior. I withdrew deeper and deeper into a sullen shell of defiance, and broke prison regulations frequently. Finally, after a violent argument with a guard, I was transferred to the maximum-security prison.

Shortly after I arrived there, the Protestant chaplain, the Rev. Arthur C. DeVries, called me to his office. He explained that it was his policy to offer each new prisoner a Bible. He suggested I take one to study during my leisure hours.

I accepted. At first I read the Bible only because I had nothing else to read, but after going through the Bible once I got interested, and read the book again.

Perhaps there was something to religion after all. I had made a complete failure of my life, so what could I lose in seeking God's help? Maybe he would deliver me from prison.

Thinking thus, I prayed: "O God, if you will get me out of prison and started on the outside, I'll live as you want me to from now on." Then I waited hopefully for my release.

Needless to say, my attempts to bargain with God failed to bring the results I desired. In despair I flung the Bible on the shelf above my cot, vowing never to read it again.

I HAD ALWAYS secretly longed to be an author, so I now decided to try to write my way out of prison. I would sell stories and articles. With money earned in this fashion I would hire a lawyer to obtain my release.

Though I tried many types of material, all my manuscripts were rejected. I decided to try an article on prayer. An editor returned my manuscript with the comment that it was well-written but unconvincing.

Why should it be convincing? I thought bitterly. My own prayer hadn't been answered, had it? I decided to quit writing.

I spent my leisure evening hours brooding over the revenge I would have on so-

ciety for locking me in prison. I made hate a crutch to lean upon, and took perverse pride in the fact that nobody could befriend me. I was tough, and proud of it, and I didn't need God.

But deep in my heart I knew I was a liar. I was desperately lonely and sick of soul. I needed God, but was too stiff-necked and proud to really humble myself before him.

Then one night, shortly before Christmas in 1953, a miracle occurred. I dropped wearily onto my cot and reached for my radio earphones. A program of Christmas carols came to me over the airwaves, reminding me of the Christmas programs I had enjoyed as a child in the Lutheran church.

Suddenly I was weeping heartbrokenly over the way in which I had rejected Christ. Then and there I prayed for forgiveness and salvation.

A flood of unutterable joy and peace swept over me. I was forgiven, and I knew it! I felt like shouting aloud with joy. And that God-granted peace and joy have remained with me ever since.

THE NEXT DAY I told the chaplain about my experience, and he rejoiced with me. He suggested that I enroll for the Bible study classes he conducted in the prison's academic school so that I might grow in wisdom and become a more effective witness for Christ. I did so eagerly.

From that time on, my evenings were spent in study and prayer. The more I came to know my Redeemer, the more I came to love him.

Several fellow-inmates noted the change in my attitude, and wanted to know what had happened. I told them, and urged them to seek Christ for themselves. Two of them did, and later enrolled for the Bible study classes.

Shortly after my conversion, the chaplain invited me to work in his office as clerk, and I accepted the job. Each month the chaplain receives numerous Christian publications including THE LUTHERAN, and he generously shared them with me.

After reading several issues of THE LUTHERAN and other religious publications, I felt an urge to write of my own religious experiences, and again took up freelance writing. I wrote a personal-experience article on alcoholism, and it was accepted for publication.

Then I began to write in earnest. Many of my articles, stories, poems and fillers were accepted. My writings appeared in forty-some publications during the remainder of my time in prison.

I KEPT UP a busy pace of Bible study, prayer, writing, and time passed quickly. On a grey November day I was called before the parole board. The members told me a profound change had been noted in my behavior, and they asked me to account for it. I told them Christ had wrought the change.

A parole was granted to me, and on Dec. 23, 1954, I was released from prison and moved to another state to live with Christians who had befriended me after reading one of my articles in a magazine.

I completed my parole, then moved again to another state, this time to marry my fiancee whom I had met while on parole.

We are happily married now. Both of us are writers, and the Lord is granting us a modest measure of success. Under our true names and other bylines, our writings have appeared in many magazines. Truly God does not withhold any good things from those who love him! I still marvel over the fact that I, a hardened convict, am now a child of the King and an heir to heaven.

I was in prison, but Christ set me free.

NIXON AND HERMAN WERE IN CARACAS

On the day Richard Nixon got pelted with sticks and stones in Venezuelan city, a church meeting was going on . . . Could these two events be related in any way?

By STEWART W. HERMAN

Director, Lutheran World Federation Committee on Latin America

On May 13 when Vice President Nixon entered Caracas under an appalling barrage of rocks and clubs, a few Lutheran pastors in another part of the handsome city were putting the finishing touches on a set of bylaws for a future Lutheran Council of Venezuela. On May 14 Mr. Nixon cut his visit short. On May 15—which happened to be Ascension Day—the Lutheran representatives of Venezuela held their annual meeting and agreed to submit the proposed bylaws to their home congregations.

It was the third annual Venezuelan Lutheran conference. Everybody felt that the time had come for a closer tie between the scattered parishes. Someday they may become a full-fledged synod. So twenty persons had dropped their daily work and disregarded political events to think and pray together about the future of their church.

To attempt to establish a relationship between this unpretentious Lutheran meeting and the notorious public reception accorded to Mr. Nixon would be ridiculous. The Nixon motorcade came nowhere near the church where the new council was being debated. Yet the fact that the two events have entered history together will serve very well as a hook on which to hang a few sober thoughts for American Lutherans. Politics and religion are never very far apart in history.

Was communism really responsible for the anti-American demonstrations? This question, more than any other, confronted me upon getting back to the U.S. It has implications for Protestantism. Although I have no inside information, I do not doubt that Communists laid careful plans to sabotage the Nixon "good will" tour. And they succeeded . . . probably beyond their own wildest hopes. But this success would never have been possible without the simmering disgruntlement which was seeking an emotional release.

Some of that disgruntlement is solidly based on trade and tariff problems, sharpened by the U.S. recession. Some is anchored in political ineptitude, such as the apparent coddling of dictators while

democracies took second place in American affections. To cap the climax, the timing of Nixon's trip made it seem as though Washington was more interested in blocking trade with Russia than in solving any of Latin America's real problems.

Through all of these confusing factors, the essential fact which needs to be recognized is that Latin America has virtually outgrown the petty "palace revolutions" which made the "banana" or "coffee" republics the subject of sarcastic cartoons. A very profound social revolution is now under way.

THE REAL REVOLUTION in Latin America—and in other underdeveloped parts of the world—has properly been titled the "revolution of rising expectations." Millions of the world's poor and ignorant people have caught a tantalizing glimpse —in movie theaters, magazines, and show windows—of things they would like to have for themselves.

Better schooling and higher wages, often enforced by advanced social legislation, have increased their impatience to enter into this luxurious inheritance. Any effort to hold them back looks like "exploitation."

In the oil and iron areas of Venezuela, for example, local employees have moved out of thatched huts into small, concrete ranch-houses almost overnight. Town planners told me that they had not reckoned with the possibility that these workers would be acquiring automobiles so soon. Therefore no provision was made for extra parking space, let alone garages. But in practically no time the autos began appearing in front of the new homes, even at purchase prices twice as high as in the U.S. (New Fords cost about $5,000 almost anywhere in Latin America.)

A clear priority in the acquisition of modern "gadgets" had become obvious: First, refrigerators . . . second, TV . . . and third, the car. South Americans today want everything that North Americans have. Why not?

NOW COME the religious implications! In the harsh give-and-take of hasty accusations, Protestants are sometimes classified as Communists or anarchists by conservative Roman Catholics. This is very far from true, but it is not hard to see the twisted logic behind such charges. Old patterns of life are being smashed in Latin America. The Protestant church has undoubtedly helped to smash them at one strategic point.

Two very important elements in those century-old patterns were poverty and ignorance. Protestantism has always blazed a trail in setting up schools and fostering general education to combat both of these evils. But Protestantism has no follow-up political program nor, in fact, has it taken the social implications of its own Gospel proclamation as seriously as it should. Consequently the awakened hopes of an emerging middle class are forced to look elsewhere for guidance.

The commercial impact from predominantly Protestant northern Europe (Germany, Scandinavia, Britain) and North America have competed to develop a market for imports as well as exports. Aspirations and appetites have undoubtedly been aroused which—if not satisfied—frequently lead to political actions. This has not been an unmixed blessing.

WHEN TRADE PROSPERS under a "benevolent" dictator (as it usually does) business and industry are often tempted to prefer a strong leader to the uncertainties of the democratic process. As a

further gesture in the direction of peace and good will, foreign business usually supports the Roman Catholic Church, which is conservative to say the least.

This support frequently takes the form of having new factories or offices officially blessed, and assumes tangible shape in heavy subsidies to church charities and local building programs. Such gifts occur less frequently in favor of Protestant programs, as this might serve to antagonize the dominant religious element.

Many years ago a missionary to Venezuela wrote in her report that one of the greatest obstacles in the way of the evangelization of South America was the indifferent behavior of so many Protestants already living there. Obviously it is difficult to preach the gospel while so many of those who are supposed to be living by it offer such a poor example.

That is not a blanket indictment of all business, but such inconsistencies are all too frequent. On the government level, for example, we might take a second look at the dubious practice of maintaining artificial price supports for U.S. farm

IN JUNGLE, PROSPECTING FOR OIL

crops while virtuously refusing to cooperate—on the basis of free enterprise—in similar protection for the one-crop economy of various good-neighbor countries.

PROTESTANTISM in Latin America faces at least two alternatives in these days when efforts are made to couple it with radical political movements. The one alternative would be simply to close up shop and move out. This course is actually impossible, for the simple reason that the Evangelical cause is no longer

IN CITY, NEWEST SUPER-MARKET

CONFIRMATION IN UNFINISHED CHURCH, VALENCIA . . .

a foreign mission enterprise. Today there are well-rooted Protestant churches all over Latin America which represent not only the preaching of the gospel but also the steady advance away from poverty and ignorance. Fortunately, important elements in the Roman Catholic church are taking the same position with help from North America.

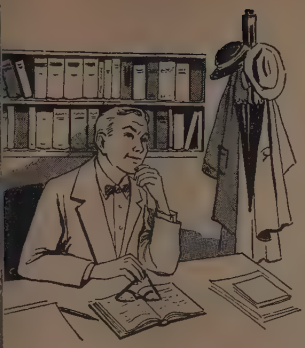
THE SECOND alternative facing Protestantism is to forge ahead in the conviction that the gospel must be preached and the best interests of mankind must be served with all of the spiritual resources at our disposal. Protestant churches have a great stake in the future of Latin America. Further guidance must be given to the "revolution of rising expectations."

The extremes of dictatorship and anarchy must be carefully avoided. Democratic processes—without party labels—must be encouraged. This is a process which begins inside the church and is based on the value of man as the child of God for whom Christ died.

The Lutheran church bears a heavy responsibility in the future growth of Latin American economy, not only because it is one of the largest denominations but also because Lutheran influences from northern Europe have been traditionally strong in the commercial and industrial development of the Latin American area.

Of course this applies to all Protestants who do business in Latin America. Until recently, however, there has been little or no recognition that these two factors belong together, namely, that every man's business practices are—sooner or later—associated with his spiritual witness, and vice versa.

IN THE final analysis the struggle with communism in Latin America will be a struggle between communism and Christianity. The Protestant churches, although much smaller, are just as deeply involved as the Roman Catholic Church. Each has its own tasks and each must perform this task in its own way. The essential thing is that each must redouble its efforts if the spiritual development of Latin America is to keep abreast of its rapidly expanding political and economic growth, and the churches in North America should do all they can to help.



men are in danger

Their wives are keeping them in the kitchen. But co-operation in housekeeping may be a good idea

By ROLAND E. WOLSELEY

American Men: Beware!

THAT WAS the title of the book Andy Boswell was staring into when I opened the door of his office.

He was so absorbed he didn't realize I was there. Not that it is such a large office. But it is so piled up with letters, correspondence files, umbrellas, hats, and other lost and found articles that these act as sound deadeners.

"Well," I said, "that's not the book I was expecting you to read. You're a bachelor, after all. What's the matter with Harry Emerson Fosdick's new collection of sermons?"

MY VOICE startled Andy, and he looked up, his eyes showing he was still thinking of what he had been reading.

"Hi," he said, and then slowly came to. "This?" He turned the book around, as if he'd never looked at it just that way before, and stared at it some more. There were cartoons on the jacket showing huge women aiming lances at small men. "What was that crack about Fosdick?"

"It wasn't about Fosdick. It was about you. I said you're a bachelor and why are you so interested in that book, whatever it says? It seems to say that American men are being dominated by women. Why are you so interested in that, all of a sudden?"

" 'All of a sudden?' " Andy repeated. "Yes, I guess it is 'all of a sudden.' I'm interested because I have to counsel a lot of students, both men and women. And I hadn't quite realized how men in this country are being pushed around."

"Is that what he says?" I asked, but I knew very well that the author did say that, for I had seen reviews of the book. "I'm a married man," I said, "and I don't believe it. I've never been pushed around. And you're not even going out with a girl, much less married."

"He thinks we men are all being submerged by the women of this country. Married or not, we're being pushed out of our jobs."

"Such as?" I asked.

"Such as industry, education, even religious work."

"Such as?" I asked again.

"There are women ministers, even in the regular denominations," Andy said.

I RECALLED that the Methodists had ordained several lately. I had to admit that the author might be right on that point. But I wasn't as much interested in that as in what Andy said next.

" 'Men,' " Andy quoted, " 'are being enslaved to do housework and other tasks that normally fall to women.' "

" 'Enslaved,' " I said, "is a pretty strong word. Back at my house I help now and then, but only *if* I want to and *when* I want to."

"You're better off, then, than some of the fellows this writer tells about. One man's wife is so busy with social activities that he has to clean the house himself if it's going to be clean, and she's so used to it she just let's him do it. Believe me, if I ever get married, I'm not going to let any woman do that to me."

"And if you're strong-minded enough you can stick to it."

Then, as so often happens, just when we were enjoying our gabbing the class bells rang and I had to leave. As I did so I told Andy that I wanted to borrow the book some time.

WE WERE GETTING toward term's end and the week was particularly heavy. Long papers were due, final exams had to be prepared, pre-registration was set for three of the days, and each day I limped home later than usual, which pushed my paper-grading into the night.

Thursday afternoon, when I got in about ten of six, I found the kitchen table set for one person only. My wife, Irene, was assembling a folding rain-hat, keys, nail-clippers, compact, hair-net, mirror, spare glasses, two small handkerchiefs, an emery board, glass-cleaning papers. They were being put into a big purse. And then I remembered. This was the night of the district church women's annual dinner meeting.

"Oh, I'm so glad you came early," Irene said.

It didn't seem to me to be exactly early, but I wasn't going to argue about that. I didn't have much chance, considering what came next.

"I'm so glad, darling, because the Stocks are coming to stay with us overnight and tomorrow morning, and I was so afraid you'd be out, too, and wouldn't be here to greet them."

THE STOCKS are a midwestern minister and his wife who stop off to see us once or twice a year when they visit their children in the east. They just drop in. It would be nice to see them. I also could see what a jam my lady was in.

"So," Irene said casually, "would you mind brushing up the place a bit with the vacuum? They 'phoned they'll be here between 7 and 8. I've laid out some supper for you," she said, pointing to the kitchen table and the ice-box. And then she was off.

There was just nothing I could do about it. I could see the film of dust over things. I read the evening paper while eating pie, and then changed into my house slacks and an old shirt. I rolled the cleaner out of the cupboard, and the little green machine on big wheels soon was roaring away.

As I was running the dusting brush around the various objects, the doorbell rang. I put down the nozzle eagerly and went to greet Ray and Helen Stock—not caring that I was still doing my housework—and opened the door.

Andy came in, extending toward me a book. I needn't mention its title.

PSYCHOLOGISTS TELL US that we respond better to an appeal to the imagination than to the call of duty.—JOHN R. SCOTFORD in *When You Build Your Church* (Channel Press)

FIVE MAKE A FAMILY:
Who to Whom?

IT CERTAINLY was not the sort of day I would have chosen for housecleaning. But I can't be too particular. Trying to get my family together long enough to do anything constructive is like trying to catch guppies in a wire basket.

Pete really started it when I insisted that the items they had brought from vacation school be put away. "Someone is going to knock your mosaic off the living-room table and great will be the crash thereof," I warned.

"But I have no place in my room to put things. I'd hang it on the wall, but the wall is full of pennants. We really need a larger house."

"SUPPOSE YOU had to share a room with a brother?" sniffed Karen. "Susie and I both have to keep things in our room."

"It's bigger than mine. And besides Susie still has her vacation school junk in the living-room."

"A Japanese scroll is not breakable," his younger sister informed him. "And the book of hymns belongs here where I can use it."

"Yes, indeed," Karen agreed enthusiastically. "No reason why she should bring those things upstairs."

"Except," I pointed out mildly, "that vacation school has been over for some time and unless we wanted to find a permanent place for them in the living-room, we should put them elsewhere. The living-room has a left-over look. If there isn't room upstairs as things are now, perhaps we should store away some of the things cluttering our bedrooms."

We started with vim and vigor. Pete's pennants came down, only to have him decide they ought to go back up. However a new arrangement made it possible to put up the mosaic as well. "Say, Mom. This IHS looks better on the wall than it did before. And right across from my bed it sort of reminds me what it means."

"But what is all your football gear doing out of the closet?"

"I remembered I dropped a picture hanger in the box when I put it away last fall."

"What a memory! Think you can remember to put the box back?" He sidestepped the kiss I aimed at his ear, but his grin said he liked my motherly foolishness even if he could not encourage it.

Meanwhile the girls were busy in their room. Karen's movie stars had come down two years ago, but Susie had started her own collection on her side of the room. Now Karen winked at me behind Susie's back. "Don't you think the Japanese scroll would be more effective on the wall than the unframed pictures?"

I COULD ANSWER that with a sincere affirmative, but I knew better than to appear to be helping Karen persuade Susie into something. "Well, naturally. Susie didn't spend anything like as much time on the pictures. You worked a good while on the scroll, didn't you?"

"Two or three days, anyhow. And it does look nice. Karen! Why don't we make this wall a *tokonoma?* You know, a beauty spot, and change the decorations whenever we get tired?"

"Good idea. But where will we put our bulletin boards with all our snapshots?"

"We-ell, they could go —. They could go —. Mother, where could they go? We just do not have enough room!"

"Maybe we haven't enough room, but we will have to get along with what we have. How about putting the bulletin boards on each side of the bureau?"

Things seemed to be moving along in amiable fashion so I withdrew to the kitchen to start lunch. I was wishing we had done our clearing away before I attended the vacation school evaluation meeting the other evening. I was seeing another side of what the children had gotten out of the school. The objects they had brought home were serving as reminders and tie-ins between the school and their everyday life. Perhaps they would remember only the objects, but they *might* remember the discussions too.

Memory is a funny thing. No one can ever be really sure what any member of a class will retain—or why. In our leadership training classes we have often talked about individual differences in pupils and how these seem to influence the way pupils learn.

Thinking of leadership training and the VCS evaluation meeting, reminded me of what Doris Detrand had said about Bill. She made practically a speech about how much he had gotten out of working with some of the boys on that electric project. The boys enjoyed it, but he found himself getting more out of it than they did.

Some of the group obviously didn't know what she meant since the Detrands are new in this community and none of us ever knew the little boy they lost. Only those of us who knew them better than the rest realized that Bill's intense preoccupation with business is a kind of narcotic. Even his bragging, which annoys so many of the men, is a sort of insistence that this artificial world he has created has meaning for them as well as for him. It is his world. He is determined they must come inside.

His acceptance by the boys into *their* world as an important person gave him status—To Dan's annoyance until he realized the root of his impatience, I recalled with a chuckle.

"And what are you laughing about?" Dan asked in my ear. I jumped a foot.

"Don't ever do that! You took a year off my life that time."

"Sorry. But you were so lost in your own thoughts I couldn't resist."

"Perhaps that is a bad habit I am developing. But I do have interesting thoughts."

"About?"

"People."

"Doing any more detecting?"

"No. I guess I'm afraid to put my theories to the test. Besides it really isn't my business whether the people who live in a particular house are self-centered or not."

"When can we ever say that what people do is not our business? With all the reminders of the Good Shepherd we have had since vacation school started, I guess we have to be concerned about the people outside!"

"Dan Melton! That's what I said the last time you warned me not to snoop. Now I've decided not to snoop and you reverse your opinion."

"Women can't have all the privileges. A man should be allowed to change his mind now and then. Besides, why would you ever listen to me if I never listen to you?"

"I give up! I don't know who is to listen to whom?"

MORE ABOUT MINNEAPOLIS

FEW PEOPLE expect much from a pinch-hitter. In sports as in the theater, we want to see the stars in action. When a last-moment substitution for the "heavy-hitter" is announced, there is mumbled discontent.

That happened at the first conference of the Lutheran Society for Worship, Music and the Arts. A banquet at the Lutheran Brotherhood building featured a speaker whose renown promised to rival the striking architecture of this modern Minneapolis edifice. When it was announced that another had agreed only a few hours before to take his place, there was disappointment.

But when the pinch-hitter stood up and belted the ball out of the park for a deliriously thrilling game-winning home run, all of us could talk of nothing else. For forty-five minutes we were fed solid beefsteak. The speaker was Prof. Julian Hartt, chairman of the religion department at Yale.

THOSE WHO SAT in the banquet room were members of Lutheran churches of North America who had assembled under a banner of mutual interest in the worship, music, and art of the church. Here were pastors and parish musicians, liturgiologists and musicologists, painters, sculptors, architects, craftsmen and artisans, professors and students, and a fringe of others whose curiosity had been aroused.

No doubt each of those present fastened upon one or another portions of the speaker's remarks, adapting it for his or her own thinking in a particular field of interest. It was the main theme, however, which needs to be played over and again.

"Oftentimes our faith is in the faith of the builder of the Gothic rather than, as it ought to be, a faith in the God of the builder of the Gothic."

Don't think that these words were directed only to the architects present, or as a guide solely for building committees. Their force can be directed with equal strength at the musician, the artist, the liturgy expert—in fact, all who would live and move in service of Christ and his Church.

THESE WORDS are quite obviously a warning. To any Christian who would so arrange his life as to give God the allegiance, the worship, the service which God rightly deserves, these words call him up short. Faith for the Christian is his very lifeblood. It is what he thinks, feels, does about his Creator, his Saviour, his Comforter. Faith, in brief, is our attitude to God.

But this faith can never be an imitation. We are not to attempt to restore—as does a specialist in antiques—within ourselves the faith of Abraham, or of St. Paul, or Luther, or Bach. This, even at its best, would be little more than an imitation, a cleverly constructed restoration perhaps, of what was honestly and rightly someone else's.

Our faith is to be our faith in God. It is to be something built up in us against all of the conditions and attitudes peculiar to our own distinctive personalities with all of the influences that play upon us, reflecting the time and environment in which we live.

This does not mean that modern man

or woman ought to ignore the giants of the past, as if their example had never been set before us. Certainly man may walk profitably, so far as the record allows, along the paths they trod. But it is never enough for a person to lift bodily out of another age the attitude, the faith of a "patron saint" and simply adopt it as one's own.

This is nothing but laziness or romanticism. Such an "adopted" faith, if we may call it that, is shallow and soon becomes useless.

Carry this idea into the several spheres of activity with which the new society is concerned. Dare we simply translate out of the 18th century the music of Bach and Gerhard to our own day? No doubt there will be many who say, why not? Is it not a beautiful expression of faith? Few of us, particularly as tradition-conscious Lutherans, will deny this.

But what happens to our musicians—and to our people—if music doesn't grow and expand into fresh expressions of the glory of God. Here the musician, and particularly the Christian composer must look for new expressions which will honestly proclaim our faith.

Recent newspaper accounts have reported church services where the music was set to the best of modern jazz, even rock-and-roll. The reaction generally has been one of "holy horror." But isn't it time that investigation is made into musical forms which adequately reflected the faith of Christians of the twentieth century? This is a question we must leave for the musicians to explore.

THE SAME is true in the realms of art, and particularly painting, sculpture, and architecture. For the most part, architecture is way ahead of the other arts in supplying the church with freshness of form. Certainly there is a lot of imitation, and one is tempted to cry out that there has not been enough soul-wrestling among most of our architects to produce a genuinely fresh interpretation of what the church best needs for its physical accommodations in our day.

And what about painting and sculpture? Doubtless there are many people who draw deep inspiration from Sallman's Head of Christ. But how many of the millions of people who gaze upon that serene, almost effeminate countenance day after day soon take it for granted. Their eye catches the familiar form, and their mind says with monotonous regularity, "It's Jesus, so what?"

Where is our modern artist who will give us a painting of the Saviour that compels us to move toward the likeness, to want to spend hours studying the features? Where is the reproduction, on canvas, in stained glass, in wood or stone, which makes men think?

Wouldn't it be a good idea to substitute, if for no more than a few days, Grunewald's altarpiece Crucifixion for Sallman, if for no other reason than that men might be aware that Christian faith is to be constantly forged in the fires of our day-to-day experiences. Why not some modern art which isn't designed to please or shock moderns but is an honest reflection produced out of the sweat and tears of a man wrestling with his faith?

ALL THESE questions and a host of others must be asked regarding our worship. Those who criticize the liturgical developments of our day say that the forms we use often become a "playing with religion," rather than an expression of the faith that is in us. There is some truth in that.

Such an argument against liturgical forms isn't, as some people would like, an excuse to throw out all our services. There may be just as much, perhaps more, shallowness and emptiness in "free"

patterns of worship, or nonliturgical services. And what disturbs me about many of the militantly antiliturgical people is that, for all of their accusations, few have suggested a better alternative.

But even this must not be an excuse. What we do, what we say and sing in our worship services, must be an honest expression of our faith. This means first of all deep soul-searching as under the Holy Ghost a faith is forged out in us.

This isn't a once-and-done job, something we "went through" in confirmation classes. It is part of the life-long pilgrimage. Then we need to examine the forms we use, to study and appreciate what they say and why they say it. If then we find that the forms mirror our innermost self, good. We use them intelligently. If they do not, then we must find something better. Only thus will our faith be real. —EDGAR S. BROWN, JR.

SILENCE ISN'T REQUIRED

There was a mistake in the "Notebook" of May 7 in stating that *"A brief silence shall be kept before the Introit for the Day."* The rubric actually says that *"A brief silence may be kept . . ."* The rubric is permission, not mandatory.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Eleven years

QUESTION: I am an eleven-year-old girl, and am writing this because I need help. I don't know how to accept God as my Saviour. I go to catechetical class and am very smart in school. I like books. I read a lot about the Bible but I cannot understand the meaning. I heard about a Bible course—does it cost too much?

I am not very good, and have sinned against God my Father. I wonder whether I could become a missionary or a writer to help people to understand the Bible. How can I be a Christian? I am the youngest of my family, and I get very jealous because my older sister and brother go to things for which I am too young. How can I overcome such things and be a good person?

My mother and father don't understand what I want to do. They think it is funny. But my love for God and Jesus is too great to give up. I wonder if you can help me to have eternal life.

REPLY: Everyone has done, thought, and spoken a good many wrong things. But God is always ready to forgive us and help us do better. Tell him in prayer how sorry you are, ask his pardon, say to him that you want to be his always, and ask him to help you be a good Christian. He will help you if you let him.

Whether you can become a missionary or writer to help others is a question which cannot be answered at your age. Keep these things in mind, but don't try to decide until you are older. Right now try to be a good eleven-year-old Christian as God helps you. Don't try to be older than you are or to do the things which older girls and boys do. As you grow older you'll be able to do many, many things which you

cannot do now. Then you can do them better and enjoy them more.

Talk to your pastor about your thoughts and feelings. Be loving toward all members of your family, and wish the very best for all of them. That will please God and it will help your family to understand and assist you.

A GUIDE TO BIBLE STUDY

ISAIAH: His predictions of things to come

By GERHARD E. LENSKI

WHAT DOES tomorrow have in store? The question is fascinating. Also dangerous. So often our guesses are so very sure and also so very wrong. How often has the world not ended when someone said it would?

Isaiah, famed as a prophet and praised as one who foretold the future, has risen above the dangers involved here. This is not to make extravagant claims for him, or to assert that he possessed an uncanny power which enabled him to peer into the future and talk about tomorrow as though it were here.

YES, ISAIAH did peer into the future. He foretold coming events and spoke about tomorrow in no uncertain terms. However we regard the authorship of the book of Isaiah, as written by one man or by several, the fact remains that the description of "the suffering Servant" (*Isaiah 52:13—53:1-12*) written centuries ahead of the crucifixion of Christ on Calvary, is a foretelling that is undeniably real, something not easily explained away. Here, as in other instances, faith accepts what reason cannot comprehend.

While mystery is involved in prophecy, there are elements about it which are understandable enough. If these are properly considered, not all—but certainly some—of this mystery is likely to disappear. Isaiah's writings, coupled as they are with known events in history, furnish us with excellent material for such an analysis. From him let us take the key he used to unlock the door to tomorrow, daring to believe that it may be useful also for us.

FOR ONE THING, while Isaiah dealt with coming events, it is always to be noted that his method of so doing stands in sharp contrast to the methods of others both in his day and in succeeding generations.

Among the religions of Isaiah's day the soothsayer, the magician, and fortune-teller were common figures. By means of charms, incantations, and divination these individuals were presumed to read the future, foretell coming events, and protect the faithful from disaster. Isaiah sharply criticized these experts and said they were deceivers. He called them "wizards that peep and mutter" (*Isaiah 8:19*). He would have nothing to do with them.

In another setting Isaiah scornfully describes the heathen gods, Belo and Nebo. He says they are man-made pieces of furniture, gods who cannot carry the burdens of the people but who themselves must be carried (*Isaiah 46:1, 2*). "How

little can such gods help you!" Isaiah seemed to say.

Still another strong reference showing Isaiah's feeling toward his prophetic rivals is found in his address to the "astrologers, stargazers, and prognosticators" in Babylon and Chaldea (*Isaiah 47:13, 14*) in which he says: "The fire shall burn them up!"

A SUMMATION of these and other passages makes Isaiah's approach clear enough. His methods are not those of magic, divination, or idol worship in any form. So different are they that Isaiah does not hesitate to speak of the prophets, the forecasters, and the foretellers of the mighty Babylon that has all but destroyed little Israel, and to say of them: "The fire shall burn them up!"

Three distinguishing marks characterize the prophecies of Isaiah and furnish us with his key for unlocking the door to the future.

1) These prophecies use the record of the past and make it a kind of pattern for the future.

2) These prophecies are all God-related and morally conditioned.

3) These prophecies all relate the kingdoms of this world and their peoples to the eternal Kingdom of which Christ is Lord.

1) THESE PROPHECIES use the record of the past and make it a kind of pattern for the future.

Here we have what can be called "the lesson from history" method of prophecy. What God was, he still is. What He did, He does and will do. Did He once punish Sodom and Gomorrah for their sins? (*Isaiah 1:10*). If those sins are repeated, they will be punished again.

God blessed Jacob and his children. By a miracle God delivered them from slavery. What God has done, He will do again for those who put their trust in him (*Isaiah 11:15*).

We need not elaborate. All through his prophecies the record of what has happened is made Isaiah's pattern and promise of what will happen. Isaiah was not a professional historian nor was history-analysis his business, but the thoughtful student will not fail to find the great prophet basing his prophecies on the known and established record of history.

2) ISAIAH'S PROPHECIES are uniformly God-related and morally conditioned.

This is a moral world and it is ruled by a righteous God. When man accepts this fact, he finds blessing, peace, and happiness. "Thou dost keep him in perfect peace whose mind is stayed on thee, because he trusts in thee" says Isaiah (*Isaiah 26:3*). On the other hand, "there is no peace for the wicked" for "the wicked are like the tossing sea which cannot rest" (*Isaiah 57:20, 21*).

The prophetic formula is very simple. It has countless applications to the human situation. When we understand its use, much is made clear in prophecy which otherwise remains strange and mysterious.

3) ISAIAH'S PROPHECIES serve to relate in a realistic way the kingdoms of this world with the eternal Kingdom of God.

Beyond all the changes and ruin, history shall bring, Isaiah sees the glory of the eternal Kingdom. Other kingdoms will rise and wane. This Kingdom will come and will abide forever. In this Kingdom there will be no wicked to trouble. Here the weary shall be at rest. Here the lion and the lamb shall lie down together and a little child shall lead (*Isaiah 11:1-10*).

The unfaltering hope which holds it all together—its certainty, its glory—this is the key with which Isaiah unlocks the door of the future!

BOOKS

READ THIS BEFORE BUILDING

When You Build Your Church. By John R. Scotford. Channel Press. 245 pages. $3.52.

At the first inkling of thought being given to the construction of a new church, the wise pastor will encourage his church council to purchase copies of Scotford's *When You Build Your Church,* and then permit none of the members to discuss the problem until all have read the book. Here is one way of preventing the bickering which often develops in a committee because of ignorance concerning the problems involved in building a church.

The amateur church builder—pastor and layman alike—will find Dr. Scotford's writing informal and always delightfully informative about problems which may seem insurmountable. It comes as a surprise to the average building committee to discover other building committees have the same problems.

The reader will not agree with everything that Dr. Scotford writes, nor would that be the wish of the author. But his advice, if followed, can help prevent some of the decisions of ignorance which have plagued many congregations for generations when they were transformed into wood and stone.

Dr. Scotford takes the reader "all the way" from the moment of the first thought of building to the glorious moment of the dedication of the completed structure. He discusses the mundane matters of how to secure the necessary financing, how big to build the kitchen, whether to have a basketball court, what color to paint the sanctuary, without losing sight of the reason for building. "Today there is an insistent demand that a religious building have a religious message incarnated in its physical structure."

Glendale, Calif. KARL E. KNISELEY

DOGMA A LA SCHWEITZER

The Formation of Christian Dogma. By Martin Werner. Harper. 352 pages. $7.50.

To become meaningful to us, the historical material from the early church, and especially the expressions of doctrine, must be interpreted. In order to interpret we must have a standard, a frame of reference, or a point of departure. Many such criteria have been established during the last hundred years, each of them probably yielding valuable insights. All of them, from Baur to Bultmann, eventually prove one-sided or biased and therefore inadequate.

Dr. Werner, professor at the University of Berne, has added his contribution to the lot (published in S. G. F. Brandon's translation). His point of departure for the history of dogma is Albert Schweitzer's "consistent eschatological" view. Into the framework of this view he presses all the material of the early church.

Albert Schweitzer is a great man, remarkable scholar, and profound Christian. He made notable contributions fifty years ago to the ongoing process of evaluating early Christianity. His emphasis upon eschatology has left a permanent impact upon Christian thinking. To make his view of "consistent eschatology" the exclusive criterion of an evaluation of doctrinal development in the early church is, however, obsolete.

With its tremendous insight and incisive manner of presentation, Dr. Werner's book is a stimulating and rewarding experience. But it should be read with an alert appreciation of its point of departure.

Maywood, Ill. JOHANNES KNUDSEN

CHILDREN AND THE CHURCH

Worship and the Modern Child. By John G. Williams. Macmillan. 214 pages. $2.50.

"Only those who have a deep and penetrating grasp of any matter are suitably equipped to communicate it to the acute perception of children." Mr. Williams understands the depths of worship and he respects the capabilities of young children. This double qualification results in a book that has much to offer anyone interested in the religious life of children. It treats of fundamental principles rather than specific

problems and techniques in the belief that "once the basic principles are acknowledged the problems tend to answer themselves."

"Worship is the all-pervading recognition of the absolute worth of God." This worship is necessarily founded on belief, for "my moral conduct and sort of worship I offer God (and they belong together) will be entirely determined by what I believe God to be like."

It is in the worship of the church that we find completion of our Christian experience. "Our Lord never once gave encouragement to the idea of 'lone' Christians, living good and moral lives in complete isolation. To him the whole conception of God's children as a 'Family,' sharing a common life and responsibility, was absolutely central. The life and worship of the Body of Christ is an integral part of the Gospel, quite inseparable from the total practice of religion . . . Religion is much more than ethical training, or even personal aspiration and prayer. It is full participation in the worship, witness, and warfare of the Church of Christ."

Mr. Williams has very helpful chapters about the home training of children but the greatest contribution of his book is the discussion of the place of children in the worship of the church. Children are part of the church. They belong, and our plans for them should be based on recognition of their belonging and should be directed toward their full acceptance of mature membership. The problems tend to answer themselves if we understand what worship is and what is the relation of the child to the church. This book is an excellent antidote to the "how-to" approach of so much writing about children's worship. CATHERINE HERZEL

Punxsutawney, Pa.

ETERNAL CITY

The Traveller in Rome. By H. V. Morton. Dodd, Mead. 374 pages. $6.

This book, by the author of *In the Steps of St. Paul,* relates personal experiences in Rome. It is filled with information on the events and peoples associated with the age-old city.

In a city where one can hardly stroll for a few blocks without coming across something of historic interest, there is much to tell. The book is happily free of trivialities. It shows an amazing grasp of the ancient, medieval, and modern history of Rome, occasionally giving the reader rare bits of information that illumine an event or a period.

Of special interest are the items relating to the early church. There is a graphic description of the recent excavations on Vatican Hill underneath St. Peter's Church. Much space is given to the papal establishment, from which we gain a clear idea of present-day life in Vatican City. The book includes a brief bibliography, pictures, and a good index.

Here is a book for those whose vacation travels will take them to Rome. They will find guidance for a brief visit or for one lasting an entire summer. Those who have been there will refresh their memories and learn of new treasures. J. EDWARD GONZALEZ

Plainfield, N. J.

BIBLE ILLUSTRATIONS

Rabbinic Stories for Christian Ministers and Teachers. By William B. Silverman. Abingdon. 221 pages. $3.50.

Jewish tradition has a wealth of excellent homiletical material unknown to most Christian preachers and teachers. Among this material are the stories rabbis have told through the centuries to illustrate Bible passages and to depict moral truth.

These stories are contained in the *Midrash* (compendium of biblical exposition and exegesis), the *Talmud* (an ancient two-and-a-half-million-word compilation of folklore, legends, history) and the stories of the Hasidic rabbis. From these three sources Dr. Silverman has culled hundreds of homilies, anecdotes, and illustrations. They are carefully indexed and grouped under such subjects as prayer, eternal life, the strength of faith.

Christian congregations will be treated to some fresh illustrations by pastors who add this book to their library of homiletic resources. A. P. S.

synod convention

SLOVAK ZION

Bilingual Pastors Are Needed

By PAUL BARANEK, JR.

This year's convention in Holy Trinity Church, East Pittsburgh, was a celebration of the 40th anniversary of the synod, celebrated simultaneously with the 40th anniversary of the ULCA. The number present was the largest on record—32 pastors, 20 lay delegates, and about 50 guests.

At the ordination service of the Rev. John Adam 450 people attended. The rite was conducted by the synodical officers, President John Zornan, Secretary John Shintay, and Treasurer George Churlick. Pastor Adam, a graduate of Muhlenberg College and Mt. Airy Seminary, accepted a call from the Dr. Martin Luther congregation, Muskegon Heights, Michigan, where he begins his pastoral duties this month.

A high point in the ordination service was the Slovak sermon by the Rev. Dr. John Body, who is celebrating the 50th anniversary of his ordination. Pastor Body spoke of the grace of God which inspired the organizers of the Slovak Zion Synod to face the hard years of acclimating to the American environment.

The convention received into membership Holy Trinity Church, New York City, whose pastor is the Rev. John Shintay.

The convention re-elected synod officers for another term.

Concern was expressed over the increasing need for students for bilingual ministry. The Student Committee was renamed "Commission of Full-Time Service," headed by the Rev. August Skodacek. The commission's task will be to seek and support students for the Slovak-English ministry. The synod recognized its responsibility to help meet the financial needs of its students, through the aid of member congregations.

The synod noted a tendency among some ULC pastors and congregations to disregard the conservative practice of the church concerning pulpit and altar fellowship with non-Lutherans. "Congregations and pastors both have allowed other than Evangelical Lutheran pastors to preach in their pulpits," stated the resolution of the Central Conference. After lengthy discussion, the synod re-emphasized on the doctrinal position of the church. The ruling, passed by almost a unanimous vote, was: "Lutheran pulpits for Lutheran pastors only, and Lutheran altars for Lutheran communicants only."

The convention was stimulated to a fuller realization of the "unfinished business" for Christ by the presentation of Dr. Frank Madsen, president of the Michigan Synod and the ULCA representative to the convention.

The synod's renewed desire to fulfill its apportionment was voiced unanimously. A speedup in the drive toward the goal of $110,000 will require $12.50 per communing member.

1958 ULCA CONVENTION DELEGATES

Clergymen: John Zornan, John Zabadal, and John Kalny.

Laymen: Stephen Hudec, Joseph Ochtinsky, John Meyer.

overseas

Argentines Will Try Evangelism

ARGENTINA: Buenos Aires. July 1.—In this the fiftieth anniversary year of the beginnings of American Lutheran missionary work in Argentina the first church-wide evangelism mission will be conducted. Co-leaders of the mission will be the Rev. E. Dale Click of the evangelism staff of the ULCA Board of Social Missions, and the Rev. N. Earl Townsend, missionary to Argentina.

Mr. Click will travel to Argentina in August, providing advice and assistance based on knowledge gained through the ULCA

N. Earl Townsend

evangelism mission. The Argentine mission is set to begin at the time of the annual church assembly, and will continue through the succeeding months—the spring months in the southern hemisphere.

The Rev. Mr. Townsend, a graduate of Southern Seminary, was recently named director of evangelism and publicity in the United Evangelical Lutheran Church in Argentina by its executive board. In the history of the church, whose formal organization took place ten years ago, this is the first instance in which a synodical office has been full-time. Previously all officers and committee chairmen of the church-at-large have filled their posts while serving also as parish pastors in this field where workers are limited. (Seven missionary and twelve national pastors currently serve 22 congregations.)

Since 1956 Pastor Townsend has been serving a mission congregation in Olavarria, a city over 200 miles south of Buenos Aires.

For 18 months Mr. Townsend, who studied journalism at Syracuse University during his furlough year, 1955, has been editor of *Luz y Verdad,* the Argentine church's monthly publication in Spanish. In his new post he will continue as magazine editor and will write and translate church literature in Spanish. His office will also be in charge of organizing and planning radio programs for the Argentine Lutheran Church. Pastor Townsend is secretary of the Argentine synod and holds several important committee appointments in addition. He has served as a director of the Azul summer Bible camp and will prepare a graded-study program for future camping seasons.

The co-chairmen of the evangelism mission plan for a simultaneous campaign in the twelve churches located in the Buenos Aires area. The mission in the ten churches in the interior of the country will be held separately, due to the distances separating them.

Foreign-language groups may elect to conduct their mission within their national groups or to conduct a Spanish-speaking mission. These are German, Latvian, Slovak, Hungarian, and Estonian-speaking congregations within the Argentine Lutheran Church. The Estonian group is the newest, organized by missionary Karl Laantee last September. The congregation has 182 baptized members. Transition to the language of the country within these foreign-language groups is being made gradually through Sunday schools and youth work in Spanish.

Hopes are high that a new impetus will be given to the spiritual life and numerical growth of the church in this country. The work with the native element has been arduous due to an open antagonism by those devout in the national religion. Indifference to any religion by a majority alienated from the traditional church has also slowed down Protestant work.

The Argentine church, in its fiftieth anniversary year, has 3,786 baptized members and 2,540 confirmed members with a communing average of 68 per cent in 1957.

—EVELYN M. WALBORN

Visit of BAM Executive Encourages Congregations

By FRANCISCO MOLINA

PUERTO RICO—Board of American Missions' executive secretary, Dr. Donald L. Houser, came to the Caribbean Synod in June. He saw the local needs and made encouraging promises.

The needs, which include church buildings and schools, were brought to his attention through a memorandum prepared by a special seven-man synodical committee.

The promises were made without departing from the established policy of the Board of American Missions. Show us that there is a real need, he said, and I promise you that there will be help.

Reminding the clergymen of the fact that the Board of Parish Education has already been asked to make a study of the local school situation, Dr. Houser urged Caribbean pastors to be ready with a detailed analysis showing both needs and possibilities.

While the Board of American Missions' primary function is not the establishment of schools, he said, the local need may be of such a nature that help will somehow be found.

When Dr. Houser returned to New York after his two-week visit in the Caribbean he left behind a climate of optimism.

TWO NEW church buildings were dedicated during Dr. Houser's visit: Ascension chapel at the Santa Rosa (Dorado) rural community on June 15 (the Rev. Víctor Astacio, pastor) and Messiah chapel at Hato Rey, June 29 (the Rev. Herminio Díaz, pastor).

This brings to four the number of church buildings dedicated in the Caribbean within the past 12 months.

HOLY TRINITY CHURCH, Bayamón (the Rev. Víctor Rodríguez, pastor), celebrates its 50th anniversary with a local evangelism mission July 6-13.

The Rev. Sergio Cobián, at 68 the oldest pastor of the synod, is back in his parish (St. Peter's, Toa Baja) after a long illness and two operations.

Houser Pleased with Findings

NEW YORK—BAM Executive Secretary Donald Houser expressed satisfaction with the Caribbean tour after his return to New York. He said he was "very much encouraged" by what he had found and that he was particularly impressed with the leadership of the young synod.

There is vast opportunity for further expansion of United Lutheran Church work in the Caribbean territory, he said. Dr. Houser expressed surprise over the vigorous growth of the San Juan area where suburban development reminded him of the large industrial growth on the continent.

"It is my expectation," he said, "that many missions will move rapidly toward self-support." At the same time he expressed confidence that the six-year-old synod will continue to grow in its support of the work of the church-at-large.

"Growth in Grace"

PHILADELPHIA — Vigorous evangelism is needed to expand the outreach of the Lutheran Church in Puerto Rico, the Rev. Leopoldo Caban, editor of Spanish publications for the United Lutheran Church, said in his Philadelphia office.

One of the tools of evangelism now being prepared is a Spanish translation of William M. Horn's *Growth in Grace*, a manual of adult instruction which is being published at the request of the Caribbean Synod's committee on evangelism. In Mr. Caban's translation, the book (Spanish title: *Crecimiento en la Gracia*) will be given to prospects during evangelism calls. A request for the book has also been received from Argentina.

Long Beach Released Time Project Closes 13th Year

By LOUIS F. MERTZ

LONG BEACH, CALIF.—Weekday Christian education (released time) closed one of the most successful terms in its 13-year history here in June. Total enrollment was 4,100 children from 44 elementary schools.

One third of the pupils, about 1,300, were unchurched. But many joined a church of their own choice during the school year.

Three offerings were taken during the year. At Christmas the offering was sent to Dr. Albert Schweitzer's hospital at Lamborene, Africa. The Easter offering purchased Finger-Phones (small finger-operated phonographs) and scripture recordings for use of missionaries. The closing offering was set aside for maintaining and expanding the local weekday education program.

The weekday released-time program is sponsored by the Long Beach Council of Churches. Classes are held at churches near the schools. In areas where there are no classroom facilities, a specially equipped trailer, complete with portable organ, is used.

Teachers are expected to have at least a bachelor's degree and teaching credentials. Several of the staff have master's degrees.

More than 30 Protestant ministers took part in closing exercises at various class locations. The five ULCA churches were represented by the Rev. Gene H. Samuelson, of Mt. Olivet Church, Lakewood, who spoke to 100 pupils from David Burcham School meeting at St. Luke's Church, Long Beach.

Church Adds Property

ST. LUKE'S CHURCH, Huntingdon Park, is purchasing additional property near the church for $20,000. It is intended as space for parking and future expansion.

THE REV. VLAD BENKO, of St. Peter's Church, San Diego, was granted a six-weeks' leave of absence to attend the Institute of Pastoral Care in Portland, Ore.

Ross F. Hidy and Billy Graham
Billy was pleased

Graham Receives Service Book

SAN FRANCISCO—Working with Billy Graham's evangelistic crusade in San Francisco was a "very tremendous experience" for the Rev. Ross F. Hidy, pastor of St. Mark's Church. He said he was "happy to find the movement has come much closer to the churches, his (Graham's) message relates them to Christ and the church, and he loaned his influence to relief clothing appeals on coast-to-coast television networks."

Pastor Hidy, formerly evangelism director for the Pacific area, expressed his appreciation of Graham's efforts by presenting him and his staff with copies of the new *Service Book and Hymnal.* They all liked it very much, Pastor Hidy reports, and the choir

(Continued on page 47)

PACIFIC

Portland Church Women Meet for Camp Retreat

By OLIN G. DASHER

PORTLAND—Women need a day on which to withdraw from daily work and pressures and meet for quiet meditation and prayer. This was the conviction of a group of women at St. Andrew's Church in Cedar Mill, a Portland suburb, and Calvary Church, Hillsboro. They selected Camp Menucha, 25 miles from Portland, high above the Columbia gorge as the place, June 7, a Saturday, as the day, and invited the women of ULC congregations in the Portland area to attend. Response came from 38 women of five congregations.

Planning was done in co-operation with Synod President L. H. Steinhoff, Mrs. Steinhoff, and the two pastors of the sponsoring churches, John Baglien and William Williams.

The program included devotions led by Mrs. Steinhoff, a Bible study hour led by Pastor Baglien, a discussion of Christian living in the home by Dr. Steinhoff and a vesper service conducted by Pastor Williams. Informal discussions centered on family life and its relationship to church and community.

Hymnal display at St. Paul's, Vancouver
Clayton Sandstrom and Pastor Berner

Women's retreat organized in Portland
Lady planners are (from left) Ruth Strand, Mary Baker, Mora Tan, Blanche Anderson

Service Book Introduced

MORE CHURCHES in the Pacific Synod are getting acquainted with the new *Service Book and Hymnal.* Latest congregation to join the growing number of churches using the book was St. Paul's Church, Vancouver, Wash., which dedicated 265 copies on June 8.

Choir members helped instruct the congregation in the new setting, stood at spaced positions in the aisles to lead in the singing of the liturgy. The hymnals were presented to Pastor Homer W. Berner by Clayton Sandstrom, member of the church council.

PASTOR KOLBEINN SIMUNDSSON retired June 29. He had served St. James' Church, Seattle, for 30 years. The day was marked with the dedication of a new organ.

A new church building, now debt-free, was dedicated by St. James' in 1947. Plans for an educational unit are under consideration.

United Lutheran Wins Nomination for Governorship

By WYNNE C. BOLIEK

COLUMBIA — Ernest F. Hollings, South Carolina's current lieutenant governor, won last month the democratic nomination for governor which is tantamount to election. Youthful "Fritz" Hollings is a member of St. John's Church, Columbia, a trustee of Newberry College, and member of the ULC Board of Pensions.

The 36-year-old lawyer from Charleston, one of the youngest men ever elected to the state's highest office, rolled up tremendous majorities in the rural counties and got heavy backing from the textile workers in the populous Piedmont counties to swamp Donald S. Russell, a former president of the University of South Carolina, by more than 45,000 votes in the runoff primary. He will take office next January.

Governor-elect Hollings is the "type of young man who wants to serve," his pastor, Dr. Heyward W. Epting of St. John's Church says. He serves on the church council, is active in the Brotherhood and men's Bible class and was member of a committee for the construction of a parish house. He is a delegate to the ULC convention this fall in Dayton, Ohio.

Hollings was first elected to the South Carolina General Assembly in 1948. He won election as lieutenant governor in 1954. He is a graduate of the Citadel, Charleston, and the University of South Carolina Law School, is married and has three children.

South Carolina's "Fritz" Hollings
Young man gets to the top

THIS IS HOME of the South Carolina Synod. New headquarters building (cost under $60,000) was completed last May, now houses offices of synod president, Synod Field Worker J. Shelton Moose and Religious Education Director Eleanor Sheets. It contains, in addition to offices for executive and clerical staff, printing room, archives, board room and large committee meeting room.

Billy Graham Campaign Set

ELABORATE PLANS are being made in Greenville for a one-week campaign by the Billy Graham evangelistic group in August. Another campaign is scheduled for Charlotte, N. C., in September.

Most of the liturgical churches in the Greenville area, particularly Lutherans and Episcopals, will not take active part.

DR. HAROLD L. CREAGER, professor of Old Testament at Southern Seminary, Columbia, has completed a new basic Hebrew grammar. Dr. Robert P. Roth, of the New Testament department, spoke at Newberry College during the recent Christian vocations conference. The Rev. Richard C. Hoefler, of the Practical Theology department, spoke during Religious Emphasis Week at Winthrop College, Rock Hill.

DR. G. E. LENSKI, of Pacific Lutheran Seminary, was guest missioner at the annual Protestant Preaching Mission for the Charleston Air Force Base.

Parish Worker to Direct Synod's Youth Activities

By ERNEST L. MISENHEIMER

SALISBURY—Miss Jane Sigmon will become the synod's third full-time staff member in September. The former parish worker of First Church, Albemarle, was selected by the executive committee last month as synodical director of religious education and youth activities. Employment of a qualified person for the job had been authorized by the synod convention in May.

Miss Sigmon graduated this year from Southern Seminary with an M.A. degree. She will work under the supervision of the president and of the executive committee and in consultation with the committee on parish education and the Luther League's executive committee.

Under the proposal approved by the synod, the new parish education director was to be employed for the period of one year or until such time as the pending organizational structure study is acted upon. This study got underway June 26 with the first meeting of the committee of seven pastors, seven laymen and eight consultants.

Under the direction of Chairman H. E. Isenhour, eight areas of study were determined, including synod relationships, synodical conventions, synodical committees, auxiliaries, institutions, headquarters, officers, and financial. The study is planned to cover a two-year period.

Largest group of ordinands in South Carolina Synod's history . . . *Eleven (in two back rows) were approved for ordination*

. . . and largest group of ordinands ever recorded in the annals of the North Carolina Synod
Fifteen seminarians were given the convention's approval in May

Dayton Story Will be Told

EACH CONGREGATION of the North Carolina Synod, according to a plan approved by the executive committee, will get a first-hand report from the ULCA convention this October. Delegates and visitors attending the Dayton meeting will be assigned congregations to which to tell the convention story.

Pastors not attending will exchange pulpits with clerical delegates and clerical visitors. Lay delegates and visitors will also be used as reporters.

Evangelism Visits Get Results

ALMOST EVERY congregation's evangelism committee and church council was visited in the Easter to Pentecost period by 50 pastor-laymen teams to spark interest in the seven evangelism objectives for 1958.

One of the representatives said, "This visitation was one of the most effective things in demonstrating before all of our people the unity with which we must work. We should make similar visits next year."

As a result of one of the evangelism visits, Luther Leaguers from three congregations will assist St. Matthew's, Mocksville, a tiny congregation of 18 members, to make a religious census of the area within an eight-mile radius including two small towns, Mocksville and Cooleemee.

A visitation program and an evangelism mission will follow the census. It is expected that this effort will give new life to the little congregation organized 119 years ago with 43 members.

Biggest Year at Lutheridge

THIS MAY WELL be the biggest year at Lutheridge. The summer assembly grounds at Arden serve the synods of North and South Carolina, Georgia-Alabama, and Mississippi. Camp Director J. Lewis Thornburg announces that 20 conferences, leadership weeks, music schools, and pioneer camps will attract more than 6,000 Lutherans during the summer season. Many prominent church leaders are scheduled as teachers and speakers.

Dedication services for Lineberger Memorial Hall at Lutheridge were conducted July 2. Synod President F. L. Conrad spoke. The $75,000 structure was donated by the three Lineberger brothers in memory of their parents, Abel C. and Martha Jane Lineberger.

NORTH CAROLINA . . .

In addition to the dining hall and kitchen the beautiful stone and wood building features lounge, book store, snack bar, and a private dining area with provisions for 50 persons.

Another new building on the grounds at Lutheridge is a residence for the director. Two pioneer camp units with eight small cottages in each unit, along with a spacious unit lodge, have been completed to accommodate 128 boys and girls and 64 leaders in the pioneer camping program. Increased facilities at Lutheridge will provide for a total of 350.

Synod's Giving Rising

WITH HALF the year gone, the stewardship committee reports that benevolent receipts total 34.5 per cent of the synod's budget. The $264,458.33 given through June 30 is a 36.2 per cent increase in giving over the 1957 record. A 46.7 per cent increase is necessary to reach the budget.

No congregation likes to be in debt. But the councilmen of St. Luke's, Monroe, decided that to meet their congregation's full assignment for benevolences was more important than a quick retirement of their parsonage debt. They voted to slow up on payments for the new parsonage in order to give their full part to the church-at-large. Their giving for benevolences in 1958 will be 73 per cent ahead of last year.

Lutheridge benefactors

Dr. J. Lewis Thornburg at dedication of Lineberger Hall with the three donors, Henry, Harold and Joseph Lineberger

Breaking ground for Christiana church

Synod President Emeritus J. L. Morgan leads as Pastor George Phillips and synod president's assistant, Ernest Misenheimer, watch

Building in Full Swing

GROUNDBREAKING SERVICES for educational buildings were conducted on June 15 at Christiana, Granite Quarry, and on June 22 at St. Stephen's, Gold Hill.

Dedication services for the $50,000 educational building of Mt. Moriah, China Grove, were conducted on June 29. Holy Trinity, Reidsville, opened its $45,000 first unit June 22.

CHRIST CHURCH, Charlotte, has resumed construction on its $90,000 church after more than a year's delay. An objecting resident got a court injunction to stop building but the court ruled in favor of the church.

Building Projects Witness to Steady Growth of Synod

By JAMES F. VORKOPER

AUSTIN—The summer months marked no slowdown in the continuous advance of United Lutheran congregations in Texas and Louisiana. News of building projects, either completed or in the planning stage, came from all sections of the synod. Significant were decisions by several mission congregations to build parsonages or, if parsonages existed, first units.

After 32 years of struggling with inadequate facilities, St. Luke's Church, San Antonio (James R. Beamer, pastor), dedicated its new building June 1. Synod President Royal E. Lesher preached. Chaplain John H. Deutschlander, Lackland Air Base, and the Rev. Vernon Pecht, Peace Church, San Antonio, assisted in the services. The $93,000 air-conditioned building seats 435 in the nave, includes office and Sunday school rooms.

New sanctuary dedicated by St. Luke's Church in San Antonio
Modern, air-conditioned and spacious

On "Carpet Grass Sunday" members of the church brought blocks of carpet grass for the church lawn to be placed by volunteer help on Monday night.

Good Shepherd, a five-year-old mission in Dallas (Martin L. Yonts, pastor), dedicated a parsonage in June and is now planning to enlarge the church plant.

Good Shepherd's sister mission, Holy Trinity (David A. Jensen, pastor), will build a parsonage soon. The two missions conduct joint educational programs.

St. Paul's, four-year-old mission in Lake Charles, La., opened its first unit, a future educational building, on July 6 for worship. The congregation has a new pastor, the Rev. Clarence Hagens, who was installed by Dr. Lesher June 13.

Our Saviour Church, Tyler (the Rev. Robert R. Lesher, pastor), observed its second anniversary and voted plans for construction of a first unit—a combination worship center and fellowship hall.

St. Mark's Church, Corpus Christi, started a new building fund program for an educational building that would take the place of three cottages and garages in which their church school is now housed. Goal is $20,000. The Rev. Philip L. Wahlberg, Jr., is pastor.

Holy Cross Church, Yoakum, is building a parsonage on the church property.

Bethlehem mission in Mesquite near Dallas developed by the Rev. Walter Galbraith, Jr., has decided to remain in its present house and to make it more suitable for services.

NORTHERN CONFERENCE Brotherhood met in Trinity Church, Miles, June 28 and elected

(Continued on page 48)

Participants at Board of Higher Education's preaching institute at Central Seminary

CENTRAL STATES

Central Seminary Plays Host to Institute on Preaching

FREMONT, NEB.—Methods of improving preaching techniques were studied at a four-day institute which drew 23 pastors to Central Seminary in Fremont last month.

Under the auspices of the Board of Higher Education, 17 pastors from four synods of the United Lutheran Church, three from the Nebraska Conference of the Augustana Lutheran Church, and three from the American Evangelical Lutheran Church listened to lectures on preaching and delivered sermons themselves.

Their parishes ranged in confirmed membership from 100 to 1,245. Twelve of the parishes were rural and eleven urban.

Director of the institute was Executive Secretary Gould Wickey of the Board of Higher Education. Lecturers came from seven seminaries of the ULC, AELC and Augustana church bodies.

The Grahams with (from left) Pastor Rogge, BFM's Warren Johnson, Dr. Leland Lesher

Missionary Commissioned

LINCOLN, NEB. — Thomas E. Graham, 1957 graduate of Central Seminary, was commissioned at Grace Church, Lincoln, as a foreign missionary by the Board of Foreign Mission's secretary, Warren C. Johnson, Grace's pastor, Dr. Leland H. Lesher, and Pastor Stanley Rogge participated.

The Grahams will join three other recently commissioned missionaries assigned to Malaya. Work in the Malayan field, where medical service is emphasized, is expanding. The missionaries completed the first one-year course at the Chicago School of Missions.

MINNESOTA

When Salem's Children March, Traffic in Minneapolis Stops

Vacation is Bible School Time

MINNEAPOLIS—When a multi-colored cloud of toy balloons rises from the lawn of Salem English Church, people in Minneapolis know that the United Lutheran congregation has concluded another successful vacation Bible school.

Salem was a pioneer in what has now become a familiar feature in United Lutheran congregations all through the United States and Canada. It held its first school in 1930, has had an enrollment of up to 600 every year since then. This year, 60 adults helped the dean, Dr. Paul Luther Wetzler, Salem's pastor, to conduct the school.

Dr. Wetzler directed a toothless choir in the primary department, led others in group singing and worship. Youth Director Richard Dordan supervised the pre-beginners. The Rhythm Band composed of three-year-olds acquired fame by turning blocks, bells and tin lids into musical instruments.

It was a lot of fun, participants said—and an opportunity for learning more about the church, its faith and its work. And when it was over, it wasn't certain who had enjoyed it more, the pupils or the teachers.

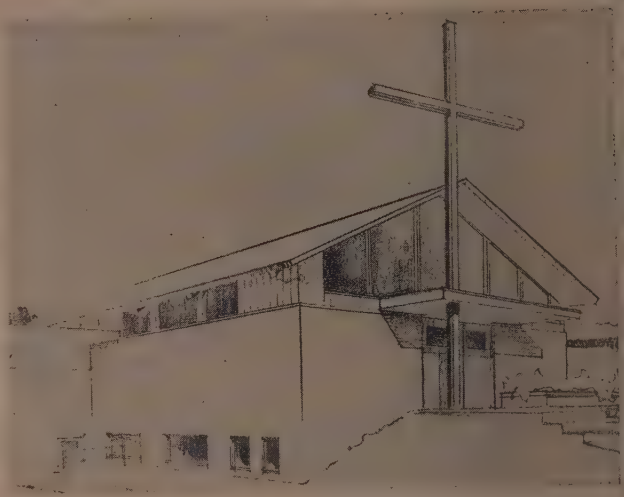
Parade to closing rally through Minneapolis streets was prelude to service on church lawn (below) attended by well over 400 children.

Young St. Albans Church Erecting Its First Unit

By HAROLD L. HANN

FAIRMONT, W. VA.—St. Albans, located in a strategic center of chemical development in the Kanawha Valley, will soon have a new Lutheran church. Work is progressing on the $68,000 first unit of Grace Church. Organized in 1952, the congregation has been worshiping in a temporary chapel.

Ground was broken for the new building this spring. Assisting the pastor, the Rev. John Heller, were Pastors Frederick A. Matchinski, of Point Pleasant; Robert L. Meister, of Charleston, and Warren L. Bieber (ALC), of South Charleston.



Blueprint for St. Albans mission congregation's first unit
Grace Church will soon move out of temporary quarters

Paull Spring Dies

TWO WEEKS after he had given his first report as synod statistician, Paull E. Spring, of First Church, Wheeling, died following a brief illness.

He had been Sunday school superintendent for 20 years. Since 1948 he had been an official of the synodical Brotherhood, was the organization's secretary at the time of his death.

John H. Forman, of St. Mark's Church, Oakland, Md., was chosen to succeed Mr. Spring as statistician.

New Congregation Organized

GOOD SHEPHERD CHURCH was formally organized at New Martinsville on July 13. Synod President George C. Weirick and the Rev. Merle G. Franke, Board of American Missions secretary, assisted Mission Developer Milo W. Gerberding at the morning service. Members of the synod home missions committee were present for installation of the church council in the evening.

CONTRACTS TOTALING more than $60,000 have been let for improvement of the educational facilities of First English Church, Wheeling. Dr. Charles G. Aurand is the pastor.

FIRST CHURCH, Parkersburg, has purchased a new parsonage for Pastor H. G. Schwegler and family. The former parsonage, attached to the church building, will house the beginners and primary department of the Sunday school, with a nursery and playroom.

SEVENTEEN BOYS and one girl from 20 parishes in the synod have indicated interest in full-time church work, it was reported by the Rev. Maurice M. Smeal, synod chairman

of the church vocations committee. The committee will keep in close touch with these young people.

CAMP LUTHER, under the direction of Pastor William A. Renn and his staff, recorded another successful season in the training of about 200 boys and girls in a two-week period.

EDGWOOD CHURCH, Wheeling, has called the Rev. R. Ray Evalan, now assistant pastor of Holy Trinity Church, Lancaster, Pa. He will begin his pastorate on Sept. 15 succeeding the Rev. Roy J. Meyer, who is retiring.

MARYLAND

Synod Appeals to Churches To Meet Camp Fund Needs

By WILSON P. ARD

HAGERSTOWN — Congregations are being urged to make their financial contributions to the synodical camp fund immediately so that construction work can be started on the buildings to be located on the recently acquired 291-acre site near Doubs, Md., and overlooking the Potomac River.

St. John's begins building in East Riverdale
Pastor Musser White started it off

A Maryland Synod camp is considered urgent since many young people in this area cannot be accommodated at crowded Camp Nawakwa operated by the Central Pennsylvania Synod near Arendtsville, Pa.

According to Treasurer Virgil W. Doub, synod churches have been slow in meeting the $200,000 initial sum needed for camp development.

New Hymnal Makes Headway

THIRTY CONGREGATIONS, one-fifth of the synod, have adopted the new *Service Book and Hymnal.*

"Unquestionably the first setting is the one that will be used in the churches of the synod," says Pastor James G. Horn, Smithsburg, chairman of the synod's church music committee.

Trinity, Hagerstown, Has Big Plans

MEMBERS of Trinity Church, Hagerstown (Dr. Wilson P. Ard), have approved a $460,000 building and improvement program.

Construction of a Christian education building ($250,000) is the first phase of the program. Work will begin in January. One member of the congregation has offered a gift of $100,000 toward the cost of this building.

Second step of the program covers the renovation and reconstruction of the present Sunday school building. Improvements include installation of a new $60,000 pipe organ.

ST. JOHN'S CHURCH in East Riverdale, a suburb of Washington, D. C., broke ground for a first unit of its new sanctuary May 25. The Rev. Musser D. White is pastor of the 36-year-old congregation.

St. John's has approved a seven-year $500,000 building program of which the unit now under construction represents one half. It will provide the church, social hall and part of the educational wing.

Crafty shovel wielding marks start of construction programs of Cumberland congregations

Dr. Fife, Pastor Snyder and Pastor James Fresh at St. Luke's groundbreaking service

Dr. Charles Kopp, Pastors John F. Sammel and William Yingling officiate at St. Paul's

Cumberland Churches Build

GROUNDBREAKING SERVICE for the new St. Luke's Church, Cumberland, was held last month. The $425,000 edifice will be built on a seven-acre site one mile from the present location.

During the past three years, $170,000 has been collected for the new church; the present property has been sold for $65,000; an additional $70,000 will be raised during construction. Pastor is William R. Snyder.

Another Cumberland church under construction is St. Paul's. The $620,000 building is scheduled for completion next spring. The new sanctuary will stand near the original Fort Cumberland, about three blocks from the congregation's present location. St. Paul's pastor is John F. Sammel.

THE REV. GEORGE E. WHETSTONE, director of social missions of the Central Pennsylvania Synod, has accepted the call to become pastor of St. John's Church, Hagerstown, and will assume his duties Aug. 17.

THE REV. RAY E. BLANSET, former pastor of Faith Church, Washington, was installed by Synod President J. Frank Fife as pastor of Haven Church, Hagerstown, June 22.

MANY CHURCHES in this section have adopted the two morning services schedule for the summer season. Several congregations have abandoned the evening worship and have two morning services all year.

Trinity Church, Hagerstown, has had two morning services for five years and has found that the attendance is larger at the two morning hours than at the former morning and evening church services.

Civil Marriage Law Desirable

A MAJORITY of Maryland pastors think Maryland should have a law lifting the ban on civil marriages. Under the present law, only clergymen can perform marriage ceremonies.

A Maryland-Delaware Council of Churches poll among 706 ministers showed that a minority (287) were in favor of the present law, while 408 termed the law not desirable and 422 advocated legalization of civil marriages. Only 261 were against a change.

Summer Offers Opportunity For Leadership Education

By LUTHER E. FACKLER

PITTSBURGH—There is no lack of places to go and schools to attend for development of Christian education and leadership this summer. During July, Sunday school teachers are being called together for a conference entitled "Plan Together to Teach Better." In co-operation with the faculty of Thiel College and the youth committee the young people of the synod will take a "new look" at the summer assembly.

"Christian Youth Prepares for the Nuclear Age" is the theme under which youth will be encouraged to continue academic preparation that will equip them for Christian service.

August is convention month for Luther Leaguers and United Lutheran Church Women.

September begins with a school for mission pastors which will include as speakers Dr. Conrad Hoyer ("Planning for the Church of Tomorrow"), a Lutheran Laymen's Movement representative ("Planning Church Financing"), Dr. Edward T. Horn, III ("Good Worship Habits"), and Professor William Lazareth ("Through Faith Alone—Contemporary Application").

Federal Aid for Passavant

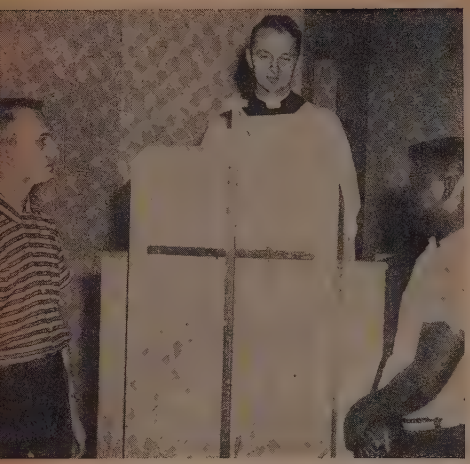
HUNDREDS of hours in planning, studies and investigations are now bringing good results. A recent news item from Washington reports that Pennsylvania will be able to start 20 more hospital projects with federal aid if the House concurs in an appropriation just passed by the Senate. The list included $2 million for Passavant Hospital being relocated in the North Hills area.

BETHESDA CHILDREN'S HOME has served the church for 39 years but has never been debt free. Aug. 17 is the annual visitors' day and trustees hope that $28,406 will be received in the meantime to erase all indebtedness. The Rev. William Claney is superintendent of the home located at Meadville.

Invest in Future

AN "INVESTMENT CLUB" has been formed by men from St. Paul's mission in Carmichaels who have pledged to give $10 per month over and above their regular contributions to the church. Aim is to take over one quarter payment of the congregation's payment to the Mission Board. Members can contribute part of their "investment" offering by giving time and labor to various projects. Monthly meetings are held with outside speakers emphasizing the program of the church.

FOR THE first time since 1769, Brush Creek Church has a sanctuary of its own. The congregation dissolved in 1954 its union church relation with a Reformed congregation that had been in existence for 185 years. Brush Creek's new church was dedicated earlier this year (*see at left*). Pastor is the Rev. Russell McCullough.



Paul Lekander and Emmett Delaney flank pulpit which they built. Shown occupying the pulpit is supply Seminarian Ralph Walter.

ST. PAUL'S CHURCH in Jefferson, Ohio, needed a credence table. High School Senior Paul Lekander, a member of the seven-year-old congregation, gave the matter some thought, then called on his friend Emmett Delaney. Emmett is not a member of St. Paul's but a good carpenter.

The two boys completed the project and decided they could do more. Since St. Paul's also needed a pulpit, they went to work again and produced the pulpit, complete with reading desk and lamp.

St. Paul's said "thank you" to two boys who were ready to serve when their service was needed.

FOR YOUR INFORMATION

AD POLICY

THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

IN MIAMI, FLORIDA

St. Peter's

3360 W. Flagler Street
Co-Pastors
Carsten H. Ludder
John R. Taylor
Worship 8, 9, 10 & 11 A.M.
A merger between
HOLY TRINITY
and
ST. PAUL'S
AIR CONDITIONED

NOVA SCOTIA

Church Women Convene; Hear Guest from India

By DOUGLAS A. CONRAD

HALIFAX—Nova Scotia had the visit of a Lutheran church leader from India early this summer. Miss B. V. Subamma, currently studying at Biblical Seminary in New York, was guest of United Lutheran Church Women for a week. She attended the annual ULCW convention held in Resurrection Church, Halifax (June 25), addressed gatherings of women in Trinity Church, New Germany, and St. Paul's, Bridgewater, spoke to school children in New Germany, and was Bible teacher at the week-end women's retreat at the Lutheran youth camp.

A large number of women from all parts of the synod met at the Halifax convention. Theme of the convention was "Stand Firm." Officers elected for the coming year are: Mrs. Mabel MacPherson, Lunenburg, president, and Mrs. Oscar Wentzell, New Germany; Mrs. Clyde Wentzell, Mahone Bay; Mrs. Ivan Schnare, Lunenburg; and Mrs.

Worship with us in beautiful . . .

Messiah
LUTHERAN
CHURCH
Denver

3 services: 8:30, 9:45, 11:00
Sunday School, 8:30 and 9:45
Colorado Blvd. at 18th Ave.
J. Benner Weaver & Alton M. Motter
Co-Pastors

C. B. Conrad, Middle LaHave. They were installed by Synod President Douglas A. Conrad at the evening service.

THE REV. ROBERT ROCK of Walkerton, Ontario, accepted the call by the Church of Our Saviour in Dartmouth and assumed his duties this month. The Rev. Roseville Burgoyne of Geraldton, Ont., took over the work of the Rose Bay parish July 1.

TWENTY-EIGHT MEN from synod parishes met for a week-end retreat at the Lutheran Youth Camp. Discussion theme was the Bible.

FIFTIETH anniversary celebration of Calvary Church, Middlewood, was held during the first week of June. Pastor Leonard Rodbourn dedicated a number of gifts given as memorials.

Special speakers during the week-long celebration were Synod President Conrad, Dr. C. H. Whitteker, the Rev. James Slack, the Rev. Clyde Wentzell, and the Rev. Paul Fischer.

MANY CONGREGATIONS have started use of the new *Service Book and Hymnal.* It is expected that nearly all the churches will be using the new book by fall. The book is meeting with approval on all sides where it has been introduced.

VACATION SCHOOLS are being held in several churches of the synod. Preparatory workshops were conducted by Miss Elfriede Hartig and Miss Ruth Juram of the Board of Parish Education. A series of leadership classes were also held for a period of six weeks under the guidance of Miss Hartig and pastors of the synod.

PACIFIC SOUTHWEST . . .

(Continued from page 33)

sang two selections from the Lutheran book.

The Graham crusade, originally planned for six weeks with nightly meetings at the Cow Palace, was extended to the end of June and had the co-operation of some Lutheran churches.

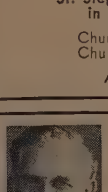
DR. REUBEN YOUNGDAHL, pastor of Mt. Olivet (Augustana) Church, Minneapolis, Minn., will be the Reformation Day speaker

PACIFIC LUTHERAN THEOLOGICAL SEMINARY
Charles B. Foelsch, Ph.D., President
2770 Marin Ave., Berkeley 8, California
AT THE HOME MISSION HEART OF THE WEST
Competent teachers; growing student body; Christ-devoted program; high standards; attractive campus; low costs.
The 7th Academic Year Begins Sept. 3, 1958

CLARA MAASS MEMORIAL HOSPITAL
SCHOOL OF NURSING
Affiliated with Upsala College
* * *
Apply Now for September 1958
Write to:
Director of Nurses
CLARA MAASS MEMORIAL HOSPITAL
Belleville, New Jersey

Twelfth Annual
POCONO CHURCH MUSIC INSTITUTE
Ministerium Camp, Shawnee-on-Delaware, Pa.
Aug. 4-15 Fee $80
Courses in New Services, Senior, Intermediate, Juniors, Organ, etc.
Paul Ensrud, Dean
Write: Dr. Earl F. Rahn, 2900 Queen Lane
Philadelphia 29, Pa.

When Visiting
Colonial Williamsburg
Virginia
Worship with
St. Stephen's Lutheran Congregation
in the historic Wren Chapel
Church School..... 9:30 a.m.
Church Worship.....11:00 a.m.
Allan H. Fenner, Pastor


PHILADELPHIA'S NEW
MESSIAH LUTHERAN
Church
Broad & Boulevard (4400N)
C Bus, R Bus, Subway
DR. ROSS STOVER Preaches
11 A.M. 7:30 P.M.

Carthage, Illinois

. . . one of the Midwest's finest four-year colleges for Lutherans . . . completely accredited with a wide variety of courses available . . . enroll your son or daughter today!

Write—Director of Admissions
Carthage College, Carthage, Illinois

LANKENAU
Established 1890

LUTHERAN

Boarding and Day School for Girls
Pre-school through high school

- Strong college preparatory course.
- Beautiful 22-acre suburban campus.
- Small classes; thorough instruction.
- Art, music, dramatics, Bible, home arts, sports. (Catalogue)

Sister Lydia Fischer, Litt.D., Principal
3201 W. School House Lane
Philadelphia 44, Pa.

POCONO CREST

POCONO PINES, Pa.
Atop the POCONOS
Enjoy a wonderful Vacation or Honeymoon at this beautiful 2,000-Acre Resort. 3 Modern Hotels. Delicious Meals. Honeymoon Lodge & cozy Cottages with meals at hotel. All Sports. Lake. Beach. Tennis. Golf. Movies. Band and Choral Concerts. Lutheran Services. $48 to $80.
POCONO CREST, POCONO PINES, PA.

WANTED

Parish worker to take charge of youth work and education. Good Salary. Write: B. J. Stecker, 33 E. 9th Street, Fond du Lac, Wisconsin.

AGENTS WANTED!

Run a spare-time Greeting Card and Gift Shop at home. Show friends samples of our new 1958 Christmas and All Occasion Greeting Cards and Gifts. Take their orders and earn to 100% profit. No experience necessary. Costs nothing to try. Write today for samples on approval. Regal Greetings, Dept. 52, Ferndale, Michigan.

PACIFIC SOUTHWEST . . .

in Long Beach on Oct. 26. National Lutheran Council churches will participate in the service.

FAREWELL SERMON was preached June 29 by Dr. Albert B. Schwertz in First English Church, Los Angeles. He is retiring after serving the congregation for 17 years and was named pastor emeritus.

During his pastorate the church membership increased 300 per cent, the budget leaped from $10,000 to $148,000. Eleven years ago a Christian Elementary School was launched, growing in enrollment from 29 to more than 200 pupils. The church's youth program is known throughout the city. There is an active year-round athletic program for men and women.

Dr. and Mrs. Schwertz will spend a year traveling after which they will return to Los Angeles to live.

Youth Retreat at Seminary

A YOUNG MEN'S RETREAT was arranged at Pacific Lutheran Seminary, Berkeley, July 14-20. Thirty high school and college students were invited, according to the Rev. Quentin P. Garman, chairman.

ADVENT CHURCH, Los Angeles, has canvassed more than 2,500 homes in a census of its area. But thousands more remain to be checked.

The congregation held a reception for Pastor E. O. Steigerwalt on June 8, the 25th anniversary of his ordination.

ANOTHER 25th anniversary of ordination was marked for the Rev. Carl Moyer in Trinity Church, Pasadena.

TEXAS-LOUISIANA . . .

(Continued from page 39)

Lester Geistmann, Miles, president; B. J. Kern, Vernon, vice president; Dr. L. C. Renken, Miles, secretary; and A. C. Johnson, Austin, as treasurer. Walter Otto, Austin, presided.

The Eastern Conference of the United Lutheran Church Men met July 13 at St. James' Church, Houston.

New Hymnal Gains Ground

FIRST UNITED CHURCH, Dallas, started using the new *Service Book and Hymnal* in May. St. Andrew's Church, Weesatche, ordered 100 copies of the book. St. John's Church, Goliad, purchased 150 copies. Holy Cross, Yoakum, ordered 300 new books.

A workshop introducing the hymnal to Texans was held June 8 at Victoria's Trinity Church by Pastor D. I. Dolton, W. J. Stephens, Trinity's organist, and Dr. R. R. Willmann of Port Lavacca.

DECEASED

THE REV. WILLIAM S. HEIST, 87, died July 2 at Martins Ferry, Ohio.

A native of Quakertown, Pa., Pastor Heist was a graduate of Muhlenberg College and Philadelphia Seminary.

He served Trinity Church, Vandergrift Heights; St. Paul's Church, Scranton; St. John's Church, Penn Argyl; and the Southampton-Penndel parish, all in Pennsylvania, and retired in 1950.

Pastor Heist is survived by a son, Dr. Paul W. Heist, pastor of St. John's Church, Martins Ferry.

Funeral services were conducted July 9 at Good Shepherd Church, Southampton, Pa., by Pennsylvania Ministerium President Charles M. Cooper, the Rev. Fred E. Ringham, Jr., and the Rev. William G. Rappold.

Burial was at Quakertown.

MRS. JEANETTE ANN MESSER, nee De Young, 55, died April 28 at Corpus Christi, Texas.

Mrs. Messer was the wife of the Rev. J. Ernest Messer, pastor of St. Timothy's Church, Corpus Christi. She was a native of Chicago.

In addition to her husband she is survived by two sons, John, U.S. Army, Tacoma, Washington, and David, U.S. Navy, Memphis; and two daughters, Betty and Mary.

Funeral services were conducted April 30 by Texas-Louisiana Synod President Royal E. Lesher and the Rev. Philip Wahlberg.

Interment was at Chicago, Ill.

SOCIAL WORKER

to work directly with children in children's home. One male and one female social worker for work with teen-age boys and teen-age girls respectively. High agency standards, good supervision and psychiatric and psychological consultations. Excellent salary ranges and personnel policies. Require Master's degree in Social Work plus several years experience in direct therapy with children. Write Lutheran Welfare Society of Wisconsin, 3126 W. Highland Blvd., Milwaukee 8, Wisconsin.

OPPORTUNITY

for Christian service in responsible live-in position as Assistant Matron. September 1st. Small Children's Home, 20 minutes from New York. Lutheran Welfare Association of New Jersey, 79 Nelson Ave., Jersey City 7, N. J. OLdfield 6-0440.

WANTED

Mission Congregation anxious to obtain used paraments for their House-Chapel. Kindly address replies to St. Luke's Lutheran Church, Box 423, Sidney, N. Y.

OPPORTUNITY

Experienced caseworker in area with many challenges. Opportunity for advancement. Good personnel policy. Equitable remuneration. Write the Rev. F. R. Stoneburner, Executive Director, Lutheran Inner Mission League, 201 Commercial Street, Dayton 2, Ohio.

ORGANIST-CHOIR DIRECTOR

Wanted for St. John's Lutheran Church, Folcroft, Delaware County, Penna. Write or call LUdlow 6-9422 or 3-4159.

FULL TIME ORGANIST-CHOIRMASTER desires change. Excellent background. Inquiries invited. Box 751, THE LUTHERAN.

LUTHERAN ORGANIST AND DIRECTOR A.B., B.S.M., A.A.G.O., desires change to position in Philadelphia. 13 years graded choirs Lutheran Churches. Write THE LUTHERAN, Box 752.

WANTED

Registered nurse for supervisor of nursing care and internal life in a Lutheran Home for The Aged with 110 guests in the Columbia, S. C. area. Must "live in" and should be without family obligations. References desired. WRITE: Lowman Home, LeRoy E. Blackwelder, Supt., White Rock, S. C.

IN CONCLUSION . . . . . .

POLITICS IN THE U.S. is noisy, which most of us like. We have keen interest in various political personalities, even though we don't take the trouble to be well-informed about the complex problems they must try to solve. This month most U.S. citizens have been agog about whether or not Sherman Adams is guilty of some sort of dishonesty.

It's a political question. Democrats hope to use Adams as a valuable weapon to swing at Republicans, partly in memory of the rough treatment Republicans gave the Truman administration. Many Democrats in high political office have received "gifts" of greater value from self-seeking friends than Adams has, and so have many Republicans.

In the old days the "gifts" really amounted to something. Money paid to politicians for help in securing railroad and streetcar rights of way, oil leases, and so forth, totaled billions. As long as government officials have important privileges to swing to one business or another, there will be this danger. It's good that we can be aroused about such matters when they are publicized, for that means we have not become cynical.

AS FOR MR. ADAMS, he has given his country faithful and highly competent service. President Eisenhower is up in years (68 in October, which according to ULC rules is time for officials to retire). He has had illnesses which seriously depleted his strength. He must have a strong man to share the duties of his office. Adams has been the man.

If Mr. Adams had wanted to make his public office a racket, he could have got into much more profitable dealings than he had with Mr. Goldfine. Or he could leave the White House and be some sort of corporation executive with a salary ten times what the government pays him. Obviously he is an honest man, dedicated to the public service, who happened to slip.

It's an odd fact that we expect more from the people we elect to office than we expect of ourselves. To serve our fellow-men generously, without hope of more than a mere living wage, is not a very inviting prospect for most of us. The old-fashioned country doctor did it, and most teachers and ministers must do it, but there is a severe lack of candidates for positions like these.

IT'S THE OLD story of letting him who is without guilt cast the first stone. The world is full of work to be done that won't be well rewarded, and there's no overwhelming rush of people to take the jobs. It's not only corporation executives but now it's truckdrivers and bricklayers who have delusions of grandeur about how much they ought to be paid. I heard of a dentist who charges $50 an hour, and is so good he can easily fill up the day with patients paying that price.

The splendid way of life is for a man to try to give more than he gets. That's especially true of Christians, because we are supposed to figure into every wage deal the idea that we are serving God through serving our fellow-men.

Sherman Adams has served the people a long time without accumulating any substantial amount of property. The most he could expect is that he would be respected for his contributions to the nation. He seems to have lost that respect, under rather trivial circumstances. This is a tragic story, rather than merely campaign propaganda in the political wars.

—ELSON RUFF

good listening anywhere . . .

- for church school use . . .
- at the shore
- by the lake . . . any place

Why leave your records at home when you may have music at your side with this truly portable, flashlight battery operated three-speed player — 33-1/3, 45, and 78 RPM? Patented constant speed motor plays standard and long-play record up to 12 inches diameter. With batteries.

Model VSP60 DA Record Player

$59.50

- features flip-over dual sapphire needles!
- two companion speakers, 4 and 3 inches, mean top tone quality!
- no tubes!
- utilizes printed circuits plus all-transistor amplifier!
- plays up to 6,000 discs using 4 size D flash batteries!
- weighs only 7 pounds!
- measures just 12 x 12 x 6 inches!

UNITED LUTHERAN PUBLICATION HOUSE

2900 QUEEN LANE, PHILADELPHIA 29, PA.

W. Madison Street
Chicago 2, Ill.

610 Wood Street
Pittsburgh 22, Pa.

1233 Hampton Street
Columbia 1, S. C.

31 E. North Avenue
Baltimore 2, Md.

3103 W. Sixth Street
Los Angeles 5, Calif.

17 Park Place
ew York 7, N. Y.

219 W. Sixth Street
Austin 61, Texas

805 Locust Street
Des Moines 9, Iowa

11 Arzuaga Street (P.O. Box 335)
Rio Piedras, Puerto Rico

237 King Street W.
Kitchener, Ont., Canada

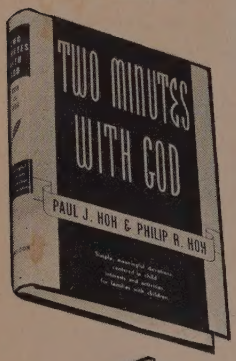
The Library
Pacific Lutheran Seminary
1750 Marin Ave
Berkeley 8 Calif
Free

Books of Family Devotions

The Family Worships Together

by Catherine Herzel

Designed especially for use in families with children up to te years of age. 100 meditations based on a simple observation b a member of the Harbison family or some special happening withi the household. This theme is then skillfully developed to provi readings which will hold the interest of every member of the famil The meditations include a Bible reading or scripture referenc prayer and meditation. $1.7



Two Minutes with God

by Paul J. Hoh and Philip R. Hoh

A best-seller in the field of daily devotional guides for familie with children. The book was planned by a father and his twelve year-old son, in fact many of the Bible verses were selected by th son and he wrote some of the prayers. The book contains 33 topic on each of which there are five meditations. $1.7

Little Visits with God

by Allan H. Jahsmann and Martin Simon

A new book of devotions for families with children written t make home devotions a meaningful family experience. 200 sim devotions including a reading and suggested scripture. $3

Please add 15c to cover postage

UNITED LUTHERAN PUBLICATION HOUSE
2900 QUEEN LANE, PHILADELPHIA 29, PA.

22 W. Madison Street, Chicago 2, Ill.
610 Wood Street, Pittsburgh 22, Pa.
1233 Hampton Street, Columbia 1, S. C.
31 E. North Avenue, Baltimore 2, Md.
3103 W. Sixth Street, Los Angeles 5, Calif.
17 Park Place, New York 7, N. Y.
219 W. Sixth Street, Austin 61, Texas
805 Locust Street, Des Moines 9, Iowa
11 Arzuaga Street (P.O. Box 335), Rio Piedras, Puerto Rico
237 King Street W., Kitchener, Ont., Canada